the Link

Concordia's Independent Newspaper

Tuesday, March 8, 1994 — Volume 14, Number 36

Concordia University — Montreal, Quebec

women's ISSUE

Cover by Michelle Nielson

AGENDA

The Agenda is a free service to publicize Concordia-related events. Space priority is given to non-profit and student groups. Drop off your info at our office, room H-649 in the Hall building, or mail it, indicating AGENDA on the envelope. Deadlines are 4pm, Friday for Tuesday issues, and 4 pm Wednesday for Friday issues.

Tuesday, March 8

Open House in celebration of International Women's Day, Concordia Women's Centre. Food, music, coffee. All womyn welcome! 10am - 7pm, 2020 MacKay, basement. Info: 848-7431.

Student March Against Violence. Help make our community aware of the problem of violence. 9:30pm. Assemble at 5151 Cote Ste. Catherine. Info: 735-3541, ext. 3224.

"The Good-natured Feminist: Ecofeminism and the Quest for Politics," a talk by Catriona Sandilands. 4 pm, Simone de Beauvoir Lounge, 2170 Bishop. RSVP by March 4, 848-2373.

MFA Art Workshop Series presents performance artists Shawna Dempsey & Lori Millan. 6-11 pm, 1230 de la Montagne. Registration & Information: 843-7069, Annie Martin.

Self Defense Demonstration and the launching of "Making Smart Choices," a brochure about personal safety. 12-2 pm, Hall Lobby.

Feminist Video Festival featuring *Our Marilyn, Forbidden Love: the Unashamed Stories of Lesbian Lives, Long Time Coming, Cori: A Struggle for Life, Safe Sex Slut, Living with AIDS: Doctors, Liars and AIDS Activists Say No to Cosmo*. 12 noon - 4 pm,McGill Student Union Bldg, 3480 McTavish, Rm. 310.

Wednesday, March 9

"Images of Resistance—Free Videos for Freedom" presents *Nowhere to Hide (1991)*, video images of civilian devastation in Iraq during the Gulf War & *A Rustling of Leaves*, an examination of revolutionary movements in the Phillipines. 7:30 pm, H-651. Info: 848-7410.

"Jewish Women's Unique Perspective," Ama Poupko. 12:30-1:30 pm, Hillel Campus Centre, 3460 Stanley. Info: 845-9171.

"The Search for the Third Floor," sponsored by Concordia Rhino. 12 noon, Mezz Café.

Zero Patience, Montreal premiere of a new Canadian film about AIDS. 8:30 pm, H-110.

Thursday, March 10

Q-PIRG Candidates Meeting—Surprise performance/entertainment, refreshments. Meet the candidates Free Enviromugs. 5-7 pm, H-651. Info: 848-7585.

An evening of song, discussion and coffee for women with performing artist, Fitzraven Sky (The Goddess is a Shopping Bag Lady). Pay what you can; proceeds to Auberge Shalom. 8 pm, Hillel Campus Centre, 3460 Stanley. Info: 845-9171.

Sparklers Club Wine & Cheese party. All senior students invited. Non-alcoholic beverages available. 4-7 pm, H-762. Info: 848-7422.

"Save Tibet!" a peaceful demonstration to protest against the illegal occupation of Tibet by China. Info: 646-7331, Tenzin.

Feminist Video Festival featuring *Khush, A Place of Rage, The Complete Works of Sadie Benning, If Every Girl Had a Diary, Me and Rubyfruit, Living Inside, New Year, A placed Called Lovely, Welcome to Normal, Jollies, Coffee Colored Children*. *6:30-10 pm,* McGill Student Union Bldg, 3480 McTavish, Rm. 310.

Friday, March 11

AIDS & the University—Eminent Montreal ethicist and AIDS expert, Dr. Margaret Somerville, will speak on HIV/AIDS and Immigration. 7 pm, H-110 Info: 848-4848.

"Aboriginal Culture and Tradition in Post Secondary Education," a lecture by Trent University Native Studies-Cultural Advisor, Paul Bourgeois. 10 am-12 noon, H-445.

Saturday, March 12

"Women Without Frontiers:" women's stories from Guatemala, Haiti, India, Iran, Kurdistan, Philippines, Quebec. Photo exhibition, viedos, artistic performances, food, drinks, music, special children's corner with balloons and face-painting. 6 pm, Lajeunesse Community Centre, 7378 Lajeunesse (Metro Jean Talon). Info: 858-5472.

Tuesday, March 15

"Women and the National Project in Santo Domingo (1875-1885): Difference/Differance," a lecture by Dr. Catherine Vallejo. 12:15 pm, Simone de Beauvoir Lounge, 2170 Bishop. RSVP before March 11, 848-2373.

"The Contours of Canadian Jewish History," a lecture by Queen's University History Professor Gerald Tulchinsky. 8:30 pm, H-820.

"Vision Building Workshop: Bridging the gap between imagination & action," sponsored by Q-PIRG's Winlderness Defense Committee. Info: 848-7585.

WOMEN

24 Hour Hotline & Crisis Line, Montreal Sexual Assault Centre, 934-4504.

Literacy Centre. Anglophone women aged 16 and older who need help learning to read and write should contact the Women's Y. Personal tutoring services are free and based on each student's special needs. For more information, to volunteer or refer someone, call 866-9941, ext. 278.

Non-chlorine bleached tampons and reusable pads available at Q-PIRG, 2135 MacKay. Join us in trying to get unbleached tampons in machines on campus. Info: 848-7585.

Mouvement contre le viol: 842-5040.

Support Group for young Black single moms with young children. Info: 485-1670, CLSC-NDG.

AIDS Intervention Centre: Women living with HIV can participate in a group process. Sexuality & self-esteem are the focal points. Info: 934-0354, France.

Centre des femmes de Montréal: Services de première ligne, 842-4780; Service aux femmes immigrantes, 842-0814; Option'Elle, 842-6652; Formation'Elle, 842-4776.

CLSC metro: Support Group for women living in abusive situations. Info: 934-0354, Angela Idelson.

Centre for AIDS Services for Women needs volunteers. Info: 954-0170, Basia.

Self-Help/Mutual Aid Group for women with eating problems and body image issues, sponsored by the McGill Sexual Assault Centre. Info: 398-2700.

The Montréal Assault Prevention Centre offers a self-defense course called ACTION for women. Each course provides verbal and physical techniques to help women deal with any type of aggression. Info: 284-1212. For Information on courses on campus, call the Women's Centre, 848-7431.

Women's Employment Counselling at the "Y" helps women to seek employment, return to work or explore their interests and aptitudes. Eng. & Fr. Free. Info: 866-9941.

Non-Custodial Mothers - You are not alone. Part-time moms, support group for non-custodial mothers. Info: Heidi, 844-8578.

The Women's Studies Students' Association has been resurrected. Help us become a force on campus. Tuesdays, 8 pm, basement, 2130 Bishop.

Women's Spirituality Circle meeting weekly to explore the dynamics of spirituality in our own lives. Discussions, readings, ritual, visualization, Tuesdays 11:30-1:00, Annex Z, Rm 105. Info: Daryl Ross 848-3585.

Shakti is a Women of Colour Collective embodying a Womanist direction. We are anti-racist, anti-sexist, anti-classist and lesbian & bi-positive. All women of colour are invited to participate. Leave a message at 398-7432.

Résidence Project Chance. Residential program for single moms on loans and bursaries or welfare. Call Susan Cross, 934-6199.

GENERAL

Concordia's Automated Response Line is due to begin operating for registration in early April. We are seeking student volunteers to help us test CARL on March 17. A few phone calls to the system and some feedback is all that's required. Any student interested in volunteering should call the Dean of Students, 848-3520, 848-3535.

Concordia Writers' Group meets every Thursday at Loyola. Info: Bill, 684-3502.

Have you ever been refused an apartment? Project Genesis is looking for volunteers to help fight racism and discrimination in housing. Info: Denyse or Anne-Marie at 738-2036.

Concordia Queer Collective meeting schedule: First & 3rd Fridays at 5:30 pm, P-102 - General Meeting. Second & 4th Fridays, Z-105 - Discussion Group. Info: 848-7414.

Attention Native Students! Regular bi-weekly meetings of First Nations - Concordia are held at the Native Student Centre, 2110 MacKay, 3rd Floor, Fridays at 1 pm. Info: 848-7327.

Project 10 is a support group for lesbians, bi's and gays aged 14 - 25. Info: 989-1885.,

Witamy! Newly-formed Polish Students' Association is looking for members! Info: 744-4386.

Cont'd on page 14

CLASSIFIED ADS

Rates: 20¢ per word for Concordia students (CUSA), 25¢ per word for other students and business ads. Deadlines are 4pm Friday for Tuesday issues, 5pm Wednesday for Friday issues. Come to room H-649 in the Hall building and fill out one of our painless forms. Hours: Mon-Fri, 10am-5pm. Ads must be accompanied by payment, or they will not run. We do NOT take classified ads by phone, fax, or mail.

TYPING

Success to all students! WordPerfect 5.1. Term papers, résumés, access forms, applications, etc. 23 years experience—both languages, 7 days a week. $1.75/double-spaced page. 2 streets away, Peel. Paulette or Roxanne, 288-9638, 288-0016.

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WP / Typing: $1.25 - $1.65/pg., LQ or Laser printer, Ville St-Laurent. 336-7142

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Typing Tom, 738-1171.

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WP 5.1 Theses, term papers. Will pk up & dl. Call Heather @ 472-7054.

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WP 5.1, Lotus: typing, editing, graphs, lessons, translations. John, 485-5795.

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Concordia tax Clinic. It's that time of the year again! Tax clinic done by Concordia students who have gained experience at Revenue Canada and H&R Block. Conveniently drop off your tax returns on March 8, 9, 10, 16, Hall, 4th floor, or call 335-2797, 331-0097 and leave message.

Memory Problems? Increase your memory and your cash flow! Infomem's memory seminar will help you in your school, business and personal life, for as long as you possess a memory. A 500% memory improvement is guaranteed or your money back! For the cost of one night out at the movies, you can learn how to unleash your photographic memory (Bonus money-making opportunity for all who attend). Call Infomem at (514) 466-7264 for information & reservations–Don't lose out!

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WANTED

Softball Pitche: experienced fast-pitch softball pitcher for team in Cote St. Luc. Call Zach: 738-9492 or Steve: 488-7912.

Serious drummer needed for band and recording. Phone Rod at 678-4610.

Saxophone players needed for busking purposes. Reading necessary. Day, 933-1882. Evenings, 689-2885.

HELP WANTED

Tree Planting BC, Spring '94. Bugbusters. Call Joe, 278-4645.

Room and stipend in exchange for 20 hrs/wk caring for disabled boy. Must be available 3-4 days/wk after 3pm. 5 minute walk to Loyola shuttle. 484-7676.

GENERAL

So much work, so little time? Infomem 466-7264.

Graduate Student Get-Togethers, School of Graduate Studies. Dean Martin Kusy would like to meet with graduate students once again this year on an informal basis. "Get-Together" sessions have been arranged for this purpose, from 5:30-7:30 pm at our Graduate Administration offices, 2145 Mackay Street, on Monday, March 7, 1994. Because space is limited, please reserve one of the above dates by contacting Ms.Kali Sakell at 848-3803. We look forward to seeing you.

Dobar dan hrvati! Interested in joining a Croation students' organization? Call Zoltan at 489-2311.

Ground-floor opportunity! Infomem 466-7264.

PERSONAL

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Please call for information at 848-4740 or drop in at TJ 307, Loyola Campus.

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Women sidelined by male sports culture

by Karen Foster

Open the sports sections of Canadian newspapers and you'll see an average of less than 10 per cent of articles dealing with women's sports.

And the articles you read will probably describe female athletes as "curvaceous", "pixie-ish", "moody" and "cute".

The Canadian Association for the Advancement of Women and Sport and Physical Activity published it's third annual survey of women's sports coverage last month. The results show that the Winnipeg *Free Press* is the leader with 17 per cent of copy devoted to women's coverage.

At the bottom of the list of Canada's 20 largest daily sports sections is the Edmonton *Journal*, with only 3 per cent of its sports articles dealing with women. The Montreal *Gazette* meandered at 6 per cent.

Sheila Robertson, CAAWS Communications Consultant, called the present state of women's sports coverage unacceptable.

She says sports editors tell her that if women are making news they'll print it.

"It's our job to make newspapers realize what women are doing in sports IS news," Robertson said.

This is not an easy task considering that there are very few women's professional leagues, and in most cases professional men's league coverage dominates newspaper sports copy.

Stephanie Myles, a former sports writer for the *Ottawa Citizen*, feels that it is a question of dollars and cents when it comes to women's sports coverage in the newspaper business.

According to Myles, coverage of amateur sports, which tends to feature more women, is given less priority than professional sports. She says that ultimately professional sports is what sells papers.

"What are you going to put in? High school volleyball or are you going to put in the Canadians? Of course they're going to put in the Canadians," said Myles.

Julian Rachey, sports editor for the Winnipeg *Free Press*, disagrees. He says the Winnipeg *Free Press* has tried to widen the appeal of it's sports section by covering *more* amateur sports.

"My criteria for covering events will continue to be whether a story is worth writing and reading. Winnipeg has an impressive list of women athletes, who more than meet that criteria," Rachey said.

Although Robertson believes that there is a trend to more equitable coverage, part of CAAWS' job is "to continue to put a high value on what women do and encourage reporters to do the same." This includes encouraging the media to eliminate derogatory terms in its descriptions of female athletes.

In addition to the inequalities in press coverage, the number of women entering professional and amateur sports remains low.

In 1987, a review of the Canadian Colleges Athletic Association (CCAA) by Sport Canada revealed that 86 per cent of athletes in national college championships and 83 per cent of Canadian college coaches were men.

A 1993 the CCAA's The Women's Sport Development Committee started looking for reasons for such low involvement.

Part of the study questioned a sample group of female participants and non-participants (aged 13-19) in school-based sports (volleyball, basketball, badminton, and soccer). Fifty-nine per cent of participants said they played sports for fun and almost half (46%) participated to keep fit.

However, 33 per cent of the non-players said they weren't interested in sports because they don't like to compete.

She says that some women may have a problem with competition because they perceive it as a threat to possible relationships, or success at the expense of others.

"A lot of women have been socialized into thinking it (competition) is not something women should be doing," said Murray.

But the committee's study has outlined other issues which are at the heart of the under-representation of women in sports. Strong, informal male networks, male elites who maintain the status quo, and the overall male sports world with its language, symbols, myths and values keeps women away.

Bonnie Steen of CAAWS points out: "It would be a pleasant world if we were beyond gender. But we are not. Not in the world of politics, not in the world of education, not in the world of journalism. And definitely not in the world of sports."

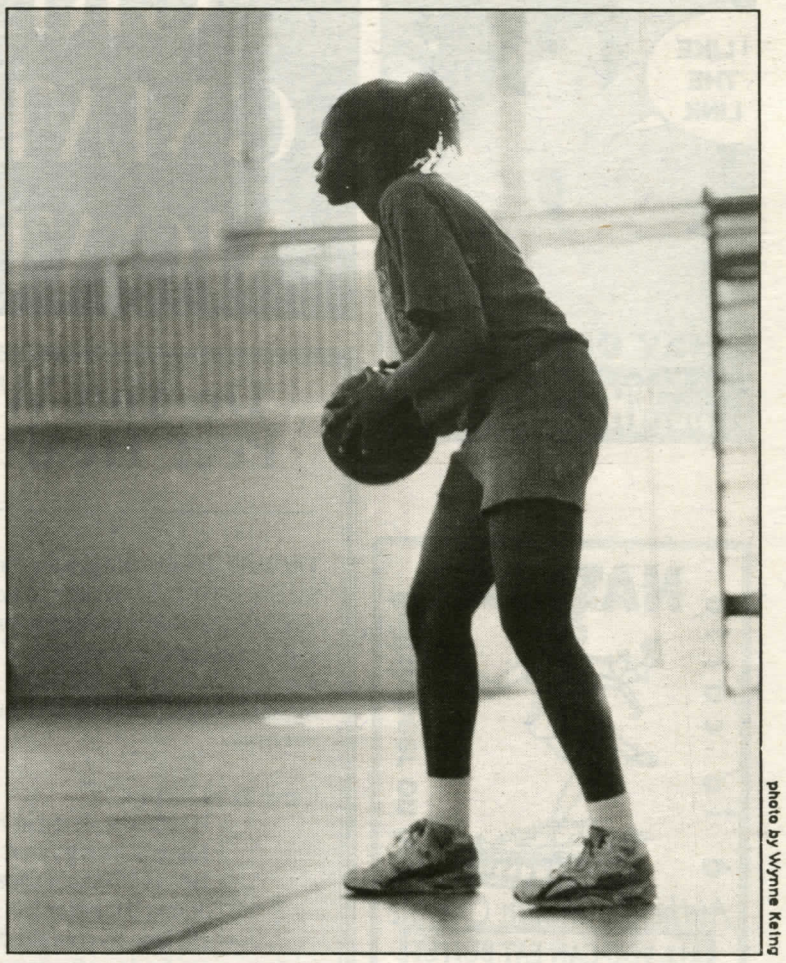

photo by Wynne Keling

Canadians to march on Parliament Hill for Tibet

by Paul Hainsworth

Forty-five years after the Chinese invasion of Tibet, the small Asian nation remains in the hands of its more powerful and populous neighbour. Yet, Tibet's plight has not been forgotten. Its supporters will demonstrate on Parliament Hill in Ottawa on Thursday, March 10th.

Organized by Montreal's Tibetan Youth and the Montreal-based Canada Tibetan Committee (CTC), the annual march protests the 1949 invasion and commemorates the March 10, 1959 Tibetan uprising against the Chinese.

"The purpose of the march is to let the Chinese know that there are people who still care about Tibet," said Carole Samdup, program director for the CTC.

"By inviting different ethnic backgrounds to this year's march, we are hoping to create an atmosphere of global support for Tibet," said Tenzin Khangsar, president of Tibetan Youth.

He is quick to stress the legitimacy of the two groups' demands.

"We want the Chinese government to have an earnest dialogue with the Dalai Lama, Tibet's spiritual and political leader," he said.

The Dalai Lama fled Tibet during the March 10 Uprising, after the Chinese moved into Tibet to crush the rebellion. Ten thousand Tibetans were killed by the Chinese during the uprising.

Khangsar sees independence as the ultimate goal of a multi-step process which begins with dialogue between China and the Dalai Lama.

A joint proposal from Chinese and Tibetan dissidents will be presented to the United Nations Human Rights Commission tomorrow. It demands that the Chinese government meet and negotiate with the Dalai Lama and asks the UN to examine the issue of Chinese population transfer to Tibet.

Thursday's march will try to focus international attention on China's new policy of population transfer, which involves the settlement of millions of Chinese in Tibet, aimed at irreversibly claiming the land as Chinese and reducing Tibetans to a minority in their own nation. Other concerns are lack of educational opportunities for Tibetans and their marginalization to poorer areas of Tibet.

Currently between 300 and 500 thousand Chinese soldiers are stationed in Tibet, along with one-quarter of China's 350 nuclear missiles.

According to the CTC, 1.2 million Tibetans have died as a direct result of Chinese occupation. Over 6000 monasteries, temples and historic structures have been looted and destroyed, and thousands of religious and political prisoners have been held in forced labour camps

The CTC and MTY agree that United States intervention is the key to change in Tibet. And, if the Americans take action, the Canadian government might just follow.

US President Bill Clinton announced last year that the American renewal of China's "Most Favoured Nation" trading partner status would hinge on China's respect for human rights and its behaviour in occupied Tibet.

If its status were changed, China would stand to lose billions of dollars in trade and might be forced to change its policies in Tibet.

Thursday's demonstration will begin at 1:00 on Parliament Hill. The march will then proceed silently toward the Chinese embassy, where a 24-hour vigil will be held.

For more information contact the Canada Tibet Committee at 487-0665.

International Women's Week in Brief

Concordia is not taking international women's week sitting down. Numerous activities are planned, all related to women's issues and concerns.

"It raises awareness. It is a great opportunity for women to come together and celebrate," said Sophie Robichaud of the Concordia Women's Centre.

The Concordia Women's Centre starts the week off at 2020 MacKay with an open-house today from 10 am to 7 pm. Women are welcome for refreshments and conversation.

From 12 to 7 pm at the Concordia Bourget Building (1230 de la Montagne, room 108), a performance workshop should prove to be the highlight of the day. It will be led by Shawna Dempsey and Lori Millan. Organizer Anne Martin explained that women (anyone who is interested) will work together for an entire afternoon, each contributing her own specific talent, to create a performance piece. On Wednesday, from 6 to 11 pm, they will present what they have created.

Martin is certain women will participate well in a safe environment, especially once they have gotten a taste of how the workshop functions.

-Ingrid Bejerman

See listings on page 11

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Do You Want To Be a Peer Health Educator?

The **Peer Health Educator Program** is now recruiting members for the 1994-1995 academic year. Peer Health Educators are volunteer students trained to provide campuswide information and workshops on a variety of health issues that concern students. These include AIDS and safer sex, birth control, alcohol and sexual assault. Training and supervision are provided by Health Services.

Candidates should:

- Have completed at least one full year at Concordia
- Have a strong interest in student health issues
- Be comfortable speaking to groups or have some drama background
- Be able to commit 5 to 7 hours per week; meetings are Friday afternoons

Being a Peer Health Educator is fun and challenging, a great chance to be involved and "make a difference."

Application forms available at Health Services:
2155 Guy, Rm. 407(SGW);
6935 Sherbrooke W. Rm. 101(LOY).
Deadline for applications is March 31, 1994.

For more information, call Diane Bellemare, 848-3575.

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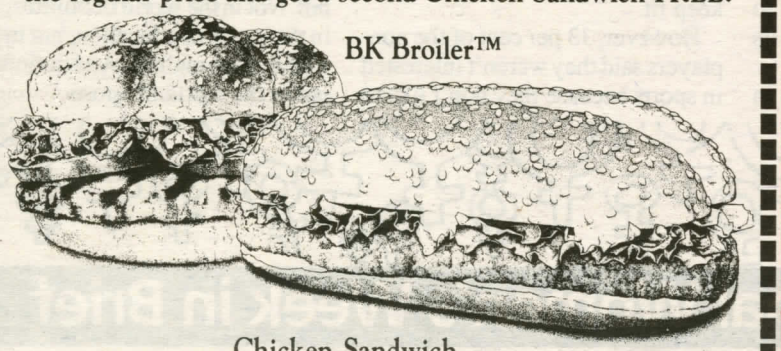

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Montreal profs try to define women's history

"If you think it's all about diplomacy and war, you are editing out women's contributions and getting a very skewed picture," says Rosemary Schade.

by Kelly L'Archevêque

Webster's dictionary defines history as "the branch of knowledge which deals with past events," but typical history books offer but one gender-exclusive perspective. For centuries, history has been chronicled from a male point of view. Contributions and the influence of the female half of the human race have been overlooked.

Since the late 1960's, women have been struggling to revise history books and revive the memory of those women who helped shape our present.

"Not knowing about women's history distorts the rest of history," said Rosemarie Schade, who teaches courses on women in Western Europe in Concordia's history department.

Schade recently co-authored a seven volume bibliography of collected historical material on women from around the globe. She hopes the first volume in the series, a guide to creating balance in history courses, will help emphasize women's history in mainstream classes.

"If you think it's all about diplomacy and war, you are editing out women's contributions and getting a very skewed picture of the entire historical process," Schade said.

Francine Gélinas, who teaches western history at Montmorency College in Laval, attributes the lack of women historians in the past and the resulting absence of documentation as the causes for the inadequate representation in traditional curriculums.

"Unfortunately," said Gélinas, "Women (were) never at the forefront of history because they did not have the power, economically or politically, to participate in major decisions."

But Gélinas feels women's most important role was played behind the scenes as transmitters of cultural and social values. "Such a role is greater than any played by men since culture is the foundation of any society," Gélinas said.

Some history professors are concentrating on *women's history*, rather than just women *in* history, as an entirely separate discipline. "Women's history has been neglected by mainstream historians for so long, it's time to redress the balance," said McGill professor Andrée Lévesque who believes the subject must be taught from a feminist perspective. "Anyone can teach about women, but it's important to put women at the center of the inquiry."

Diana Pederson of Concordia's history department, is a feminist at the centre of the inquiry. She prefers to use a feminist approach in her courses, looking at famous historical developments from a woman's perspective.

"We have to look at how women's actions may have contributed to making these events happen and not always assume that women are passive and affected by history, because we shape history too."

But Pederson isn't convinced women's history will ever play an integral role in mainstream history courses since research is far from over on the subject. Moreover, a definition of "women's history" has yet to be developed.

"The process of re-writing has to be done on an enormous base of scholarship. Women's history as a discipline has only been around for about 25 years and it will take a lot longer than that for us to truly reconceptualize it," said Pederson .

Pederson underlined how the discipline has not had the impact feminist historians had hoped for. "There was a lot of optimism in the late 70s that we just had to do the research and produce all these new studies and the change in the traditional narrative would just change, but it didn't."

Comment:

as dangerous for what it does not say AS FOR WHAT IT DOES

by Charlene Nero

The Red Cross blood donor questionnaire must be changed.

In its current state, the questionnaire is irresponsible, moralistic, discriminatory and misleading.

Despite "expert" opinion, the Red Cross continues to screen blood for HIV-infection by identifying high-risk groups instead of high-risk activities.

Identifying high-risk groups suggests that there are low-risk groups. There is NO SUCH THING as a low-risk group - only low-risk activities.

Currently, the fastest growing HIV-positive population is heterosexual women. That is not because they have visited countries in the Sub Sahara, and certainly not because they're having gay-male sex. It's not because they're drug users or prostitutes. It is because they are not getting the message about safe sex and safe drug use.

Let's take a close look at the Red Cross blood donors' questionnaire.

Question 12 says "if male, having sex with another male, even once" puts you at risk for AIDS. Having gay sex does not make you any more likely to contract HIV than anyone else.

First of all, there are all kinds of activities which qualify as "sex" for people. Some of them are completely safe; some of them are not; some of them require safe sex practices, like condom or latex barrier use. Unprotected penetration and other unprotected sexual activities are unsafe for anyone regardless of their sexual orientation. Being a gay man does not mean you're more likely to contract HIV. Having unsafe sex does. However, asking only about gay sex on the questionnaire, fails to identify heterosexuals who are having unsafe sex and therefore at higher risk.

Questions 13 & 14 ask if you are from a country where AIDS is a common disease, or if you've visited any of those countries.

To begin with, HIV/AIDS is a pandemic which knows no borders. There is, sadly, no country which is immune to AIDS.

Furthermore, identifying people's ethnic origin as an HIV-risk indicator is downright bigoted. Being from someplace can't give you HIV. You can't get it from casual contact, or drinking water or inhaling air-borne particles.

The questionnaire fuels racism and homophobia by suggesting that people from Africa or the Caribbean or gay men are somehow the source of the HIV/AIDS pandemic. It resorts to petty moralism identifying drug users or people who exchange drugs or money for sex (i.e. prostitutes and johns) as likely to get AIDS. You're no more likely to get HIV from a prostitute than you are your life-long partner, if you use safe sex, and just using IV drugs isn't a high HIV-risk. Not using clean works and sharing needles is.

The Red Cross questionnaire simply fuels the perception that AIDS is disease you're more likely to get if you're gay, or black, or a drug-user or a prostitute. And that's just not true.

The Red Cross uses the questionnaire in addition to blood screening, because, in very rare cases (one in 250,000), blood screening fails to detect the presence of HIV, and because if you have been recently infected the virus may not yet be detectable in your blood.

It is the Red Cross' duty to do all they can to ensure that they're asking the kinds of questions that will safeguard the blood supply from HIV. The current questionnaire is as dangerous for what it does not say as for what it does. Not clearly defining "high-risk activities" on the questionnaire is potentially deadly.

It's our responsibility to do whatever we can to pressure the Red Cross to ask the right questions. That means voting "yes" on the CUSA referendum. It means letting the Red Cross know that you are boycotting blood donorship until the questionnaire is changed. It means writing to provincial and federal health ministries and pressuring them to force the Red Cross to change the questionnaire.

Voting yes in the CUSA Red Cross referendum will not endanger the blood supply.

Allowing the Red Cross to continue to be HIV-irresponsible will.

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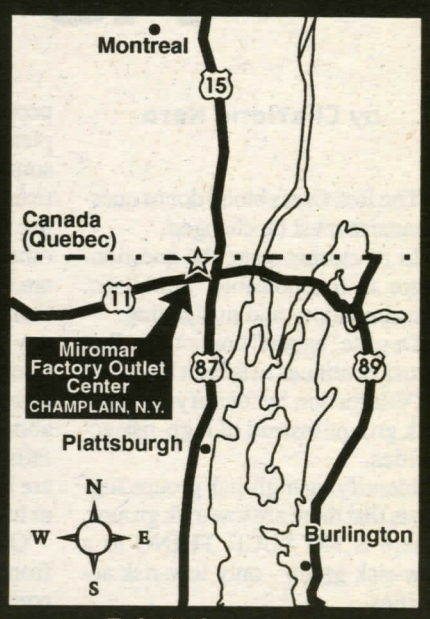

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Con

Sex trade workers doing it for themselves

by Ingrid Hein

Two young men walk into Harvey's at the corner of St. Laurent and St. Catherine and approach a group of women sitting at a table, sipping coffee and making conversation.

"How much for a blow job?" one of them asks, nudging his friend, laughing. He looks one of the women in the eyes, and facetiouly says, "You're a fucking whore! Aren't you?" He throws back his head and laughs, she ignores him, so he and his friend head for the exit. The woman raises her eyebrows, turns to her friends, sighs, and says, "That's what we have to deal with."

Some Montreal residents, politicians and women's groups are trying to get prostitutes off the streets because selling sex is "immoral" and it fosters crime, including violence and drugs on the streets.

But prostitutes and researchers are debunking the myths about prostitution. Some prostitutes say their work is empowering, and decriminalizing prostitution could be a positive step for not only sex workers, but also for society as a whole.

"They think we're all on dope, and we do anything a man asks for, that's just really not true." said Kim (street name). "The truth of the matter is that we don't do anything that we don't want to. None of us let anyone eat us out, we never let anyone kiss us, and we never ever do anything without a condom that we put on —properly."

"We don't only sell sex," said Kim, laughing. "It's happened more than once that some guy comes up to me with his girlfriend or whatever at four o'clock in the morning and asks me if he can buy a condom."

Frances Shaver, Concordia sociology professor, worked the streets in the summer of 1991 directing a project which looked at prostitution as a part of the service industry in Montreal. After interviewing 80 male, female, and transgendered prostitutes in Montreal, Shaver concluded that stereotypes about prostitutes are just that: stereotypes.

Shaver found that most prostitutes practice safe sex and do not present an undue risk of AIDS/HIV. Prostitutes are not desperate women; they choose to work in the business and they choose what they do in exchange for money. In short, they are in control.

"In addition, we found that only seven per cent of prostitutes use drugs, contrary to popular belief," Shaver said. "We need people to become more educated on the sex trade."

"There are women who say that prostitutes are doing them a disservice by legitimating men's access to women. They say that it gives men a right to a woman's body.

"But prostitutes are one group of women who don't give anyone anything for free."

Shaver believes that sex work should be decriminalized so that prostitutes will be treated with more respect, so that they can be treated fairly under the law when they are harassed; instead of getting harrassed by the law.

Presently, Canada's Criminal Code does not say that prostitution is illegal per se, but soliciting or communicating, for the purpose of exchanging money for sex is a summary offence.

"The discussion is a violation," said Jean-Pierre Leblanc, of the Sûreté de Québec. "There has to be a mutual agreement, they (the police) have to hear 'Do you go out?' so that they know."

Women who are arrested for soliciting are identified, photographed, fingerprinted, and usually spend a night in jail.

Shaver said that many people don't understand the difference between legalizing and decriminalizing prostitution. She said that legalizing prostitution would put control of the industry into the hands of authorities. However, by decriminalizing prostitution, it would be completely removed from the Criminal Code.

Sex trade activists agree that decriminalization would be much better than legalization.

"We feel that sex workers would be exploited if it was legalized," said Kara Gillies, a lap dancer and a member of prostitutes' activist group Maggie's in Toronto.

"There's the notion of licences," Gillies said. "They exist now in a lot of strip clubs which tend to be run down. Legalization wouldn't do anything to empower women in the business.

"I felt safest when I was working out of my own home doing erotic masages. But I got charged with an indictable offence, running a bawdy house."

Gillies said that the current laws don't serve to protect anybody, especially not self-employed women in the sex trade. If she works from home and a problem occurs, she can't call the police because what she is doing is illegal. Gillies said that if prostitution was legalized, she might need to acquire a licence and work under an agency, who wouldn't call the police either if there was a problem because they wouldn't want to have a bad name.

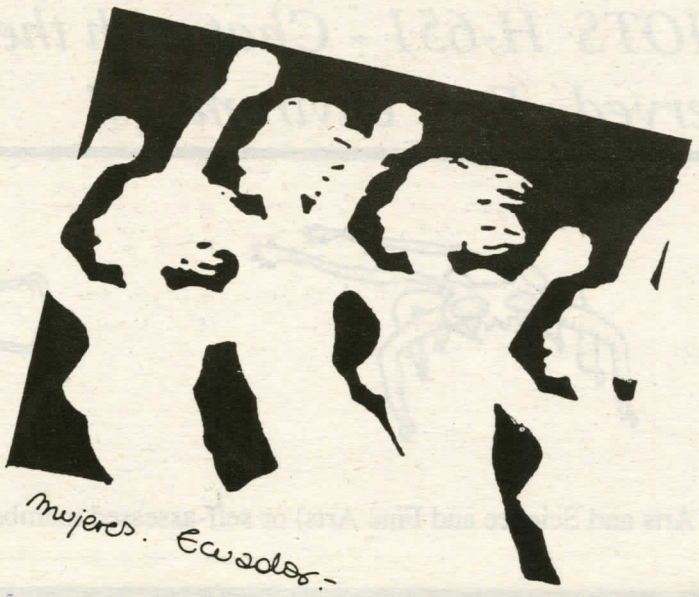

photo by Justin Rochefort

Fran Shaver, Concordia sociology professor

"Right now, there are some escort agencies who sometimes send women out on a bad call even if they know that the john is abusive—they want to make money. It takes away the workers power to choose."

Gillies said that legalization would mean regulations and laws, and that would mean sex trade workers would be sent to the suburbs - where it isn't safe to work- because residents would complain about them.

Maggie's is working toward decriminalizing sex work. They also publish a "bad trick" list and have a bad calls system for erotic phone sex workers. Legal advocacy and free condoms are also available. At present there are 12 people on staff at Maggie's, all people who work in the field.

"I usually tell them no guarantees if they're drunk or high"

Jane LeBrun is a Concordia graduate student in sociology, who worked on the 1991 study.

"I see it (prostitution) as a necessary service," she said. "Prostitutes do not derive pleasure from it, they're simply doing a job."

LeBrun said that since she started talking to people doing sex work, her perception of the trade has definitely changed. She doesn't see prostitutes as "the other" anymore.

"I saw them coming to work in regular clothes, and putting on their 'uniform.' They do their job as professionals, they're really strict about what their clients can do. I think that they feel that they are not only contributing, but in control of what they do with their bodies. They have a price, that's what puts them in control."

But LeBrun also said that harassment comes with the nature of the trade, partly because it is illegal.

"It's not an easy life. You see the effects. They get burnt out. There's a lot of harrassment and police brutality."

"You run into a hassle sometimes when they (the johns) can't get off —mostly when they're drunk— and they want their money back. I usually tell them no guarantees if they're drunk or high," said Kim, who works the St. Laurent/St. Catherine corner.

"You also have to be careful with domination dates. They want you to be their dominatrix and then they decide they want to reverse the roles. Then you have to start talking really fast."

"But then again, when they're thinking with their dicks, you usually have the control," said Corey, who also works the Harvey's corner.

Kim said the real problem is that they don't get police support a lot of the time when things get rough. She said that when she lays down the rules, and someone steps over the line, there is a lack of respect for her as a witness because of the nature of her job; the justice system treats her as if she "should expect to get hassled."

Many of the women see their jobs entirely as a service, they are self-employed, and some prostitutes, in particular those affiliated with Maggie's and other activist groups, are trying to use the sex trades to empower themselves and other women.

"We tried to put on some politically innovative shows, one called 'The Mounted Police' where we had strange music and dialogue," said Joelle Carroll, a Toronto stripper who is also affiliated with Maggie's.

"But the club owners want the dancers to be silenced," Carroll added.

However, workers in the sex trade are talking.

When a sex worker calls to leave a message on the answering machine at Maggie's, they are treated in a professional manner. Just before the tone, they are told, "Thank-you, and have an arrest-free day!"

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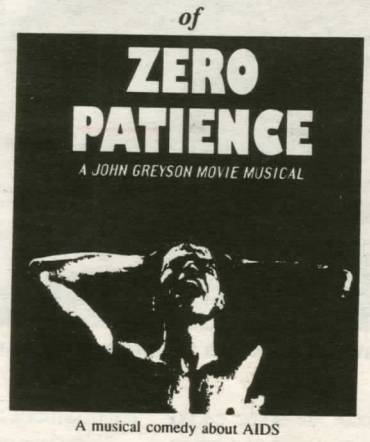

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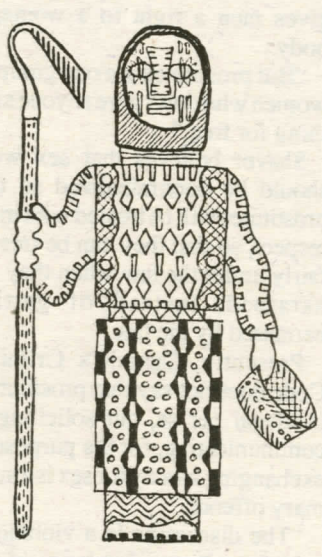

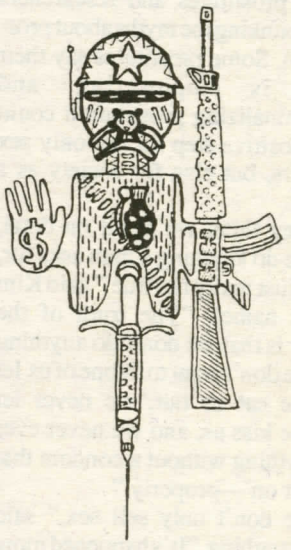

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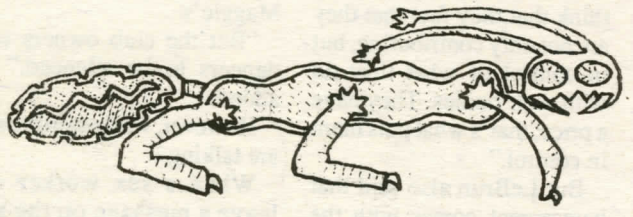

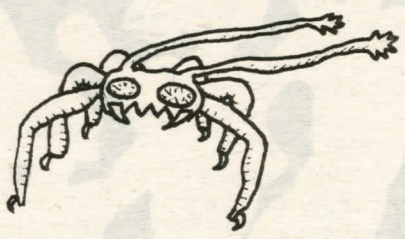

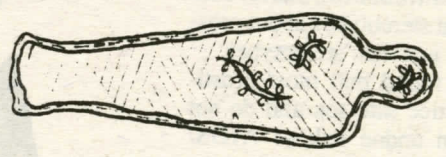

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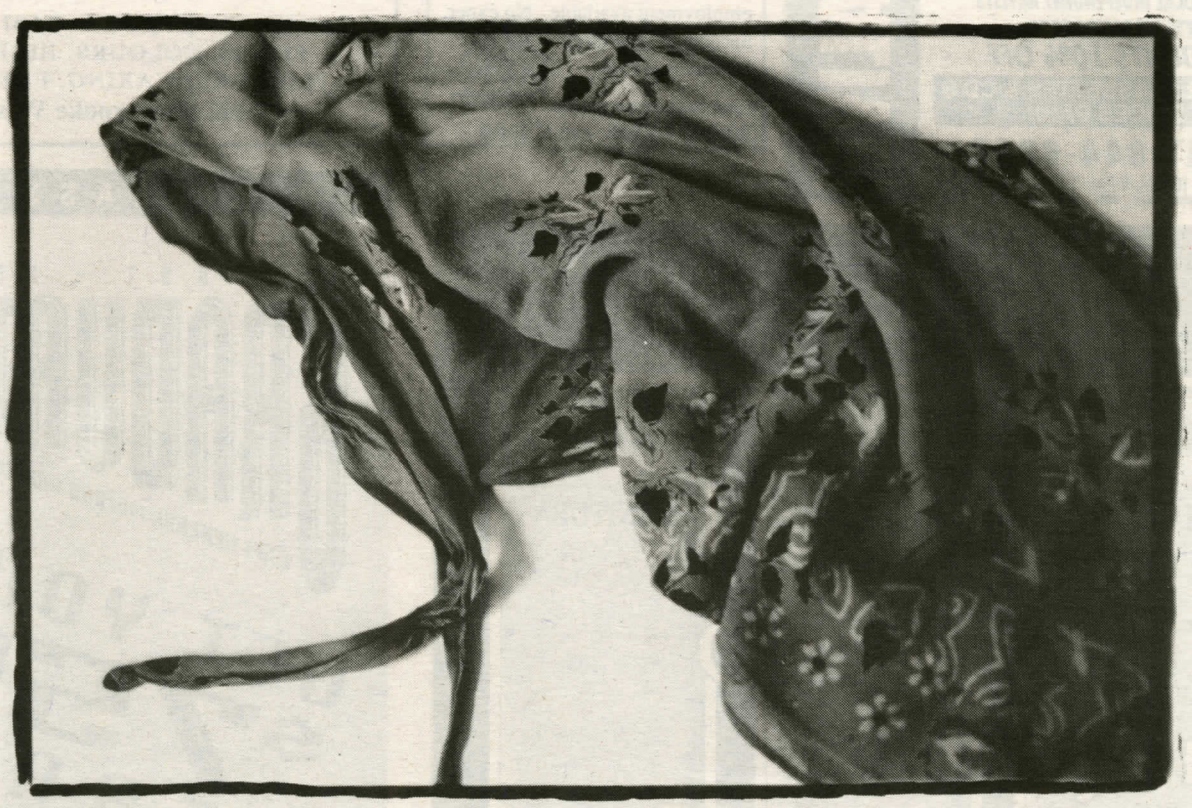
UNVEILING THE VEIL

Muslim women confront stereotypes of hijab

by Bindu Mathur and Samana Siddiqui



Last November, Wafaa Moussiyne was asked to leave a Longueuil municipal court by Judge Richard Alary because she was wearing hijab, a headscarf that Muslim women wear.

Despite a public outcry from many in both Muslim and non-Muslim communities, Alary was cleared of complaints of racial intolerance by the Quebec Judicial Council in February.

But for Muslim women who wear hijab, the case brought to light the issue of freedom of religion in a multicultural Canadian society.

"I think it's blatant bias. I think that because she was a Muslim woman, it played a factor. I don't think the result would have been the same if the woman was Christian or Jewish," says Reena Kazmi, 22, a Muslim Commerce student at Concordia. "If there was a nun in her habit, would she have been kicked out? This is not just headgear, it's a religious symbol."

This incident is just one example of how ignorant many non-Muslims can be about hijab and how misunderstood it is among Westerners. The hijab is seen as oppressive and it is often thought that women are forced to wear it. In addition, it is perceived that women who wear hijab lack basic freedoms and rights.

For some Muslim women who choose to wear hijab, these are just some of the misconceptions they must confront every day.

The word hijab comes from the Arabic h*ajaba* which means to hide from view or conceal. The idea of hijab goes back to the Quran, Islam's holy book, which prescribes modesty for both men and women.

But there are many different reasons why Muslim women wear hijab. Most often it is a symbol of religious belief.

Maryam Thetrault, a schoolteacher in St. Jean sur Richelieu near Montreal, converted to Islam in 1982. She started wearing hijab eight years ago.

She says she wears it because of a firm belief in Islam' s teachings of modesty. She also feels that a woman who wears hijab is less likely to be seen as a sex object.

"If you have to speak to a man, it's only on an intellectual level," she says.

For some Muslim women, wearing hijab can instill a sense of pride.in both their culture and themselves.

"Since I started wearing it, I'm more confident. I'm used to standing out and being independent. You strive to be different and proud of it.," says Sarah Khan, 20, a third-year Concordia Commerce student.

But standing out is not always easy. Many Muslim women who choose to wear hijab in Canada, often face discrimination and pressure to conform to Western standards of dress.

Zehra (not her real name), a 21-year-old Muslim woman studying at Concordia started wearing hijab in November of 1992.

"I started wearing it because I was depressed, wondering if my life had any meaning. I thought about it for a long time. Once I knew it was right, that was all I needed to know," she says.

However, her parents forced her to take off hijab after for three weeks. She says they were worried that she would have difficulty finding a job and a husband.

"They probably thought my marketability (as a potential wife) would greatly decline," she says.

Zehra says she initially felt extremely guilty for taking off hijab, but has moved on. She does plan on wearing hijab in the future, but right now, it's not an immediate concern.

"Now at this point, it's not a pressing issue. I have other things on my mind. But I always know it's right, I'll always support it," she says.

Although Zehra only wore hijab for a short time, she was subject to the discrimination that many Muslim women face.

"(My classmates) thought I was really strange. When I came into class the whole class just stared at me," she says.

Both Khan and Thetrault tell of similar experiences.

"Occasionally you get stares but you just stare back," says Khan, adding that most people will look out of curiosity, but sometimes the stares are malicious.

Thetrault finds that "some people will laugh but never in your face" and adds that "it's not easy to wear hijab."

But often the prejudice can be more than just laughter and stares. Khan relates of one incident last year when she was confronted by a classmate who was studying in Women's Studies.

"She asked me how I could accept marriage or a domestic life. Then the next time she said, 'I feel really sorry for you and if that's all that you want in your life, then that's too bad."

Khan says she was surprised because the outburst came "out of the blue" and says that when she attempted to explain that she had the wrong perception of Muslim women, her classmate refused to listen.

"I realized there are some people who just don't want to learn and believe what they want to believe without checking," she says.

Sheila McDonough is a professor in the religion department at Concordia and teaches a course about women in Islam. She thinks that Western feminists tend to misunderstand the concept of hijab.

"Some Western feminists who criticize the veiling are quite often, though they don't realize it, copying the stereotypes that the imperialists used against Muslim women a hundred years ago. Western imperialists who were conquering Muslim countries often argued that they were helping these 'poor Muslim women.' It's very paternalistic for outsiders to make judgements of any kind. It ought to be the business of the individuals themselves."

McDonough says that much of the prejudice against Muslims goes back to the seventh century when Muslims conquered half of the Christian world.

"For a very long time Muslims have been perceived as the threatening enemy and there are alot of stereotypes in the press of Muslims as terrorists," she says.

But she adds that the prejudice often goes both ways.

"Usually when cultures are criticizing other cultures they pick on the women. There can be all sorts of other things going on in the society which could be discussed but usually they'll pick on the treatment of the women," she says. She gives the example of some Islamic extremists who condemn the West because of its high rate of teenage pregnancy and 'rampant' adultery.

Geneviève Ouellet, 22, a non- Muslim studying Communications and Womens' Studies at Concordia has a different perspective. She wore hijab for four months in while working as a volunteer with Canada World Youth in Pakistan. She worked in a small village outside the city of Jelhum and then returned on her own for two months last year. She decided to follow the custom of covering her head while she was there. For her , it was a matter of cultural sensitivity towards the people she was living and working with.

She admits that "at first it was weird" to wear hijab, but she came to understand the custom.

"We can't really see it with our Western mentality. It's totally different. Most of us in the west are upset to see the women veiled there. (We) see it as a form of oppression, but women in Pakistan would say (for example) what about us here obsessed with body image? They see that as a kind of oppression."

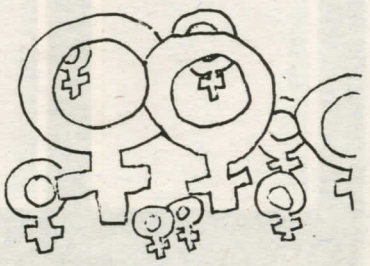
Ouellet sometimes wore the burka, a garment which covers the whole body, including the entire face with only a mesh material to see out of. She says the burka made her feel secure and respected and she liked the fact that she could see people without them being able to see her.

Ouellet says when she returned to Canada she experienced a reverse culture shock.

"The shock of return is even bigger. I felt strange without my head covered and felt vulnerable." She sometimes covers her head even now and says it makes her feel "respectable" and safe.

Ouellet feels it is important to break down the stereotypes that both Muslim and non-Muslim people carry of each other.

"We're a multicultural country and it's time we opened our eyes,"she says.



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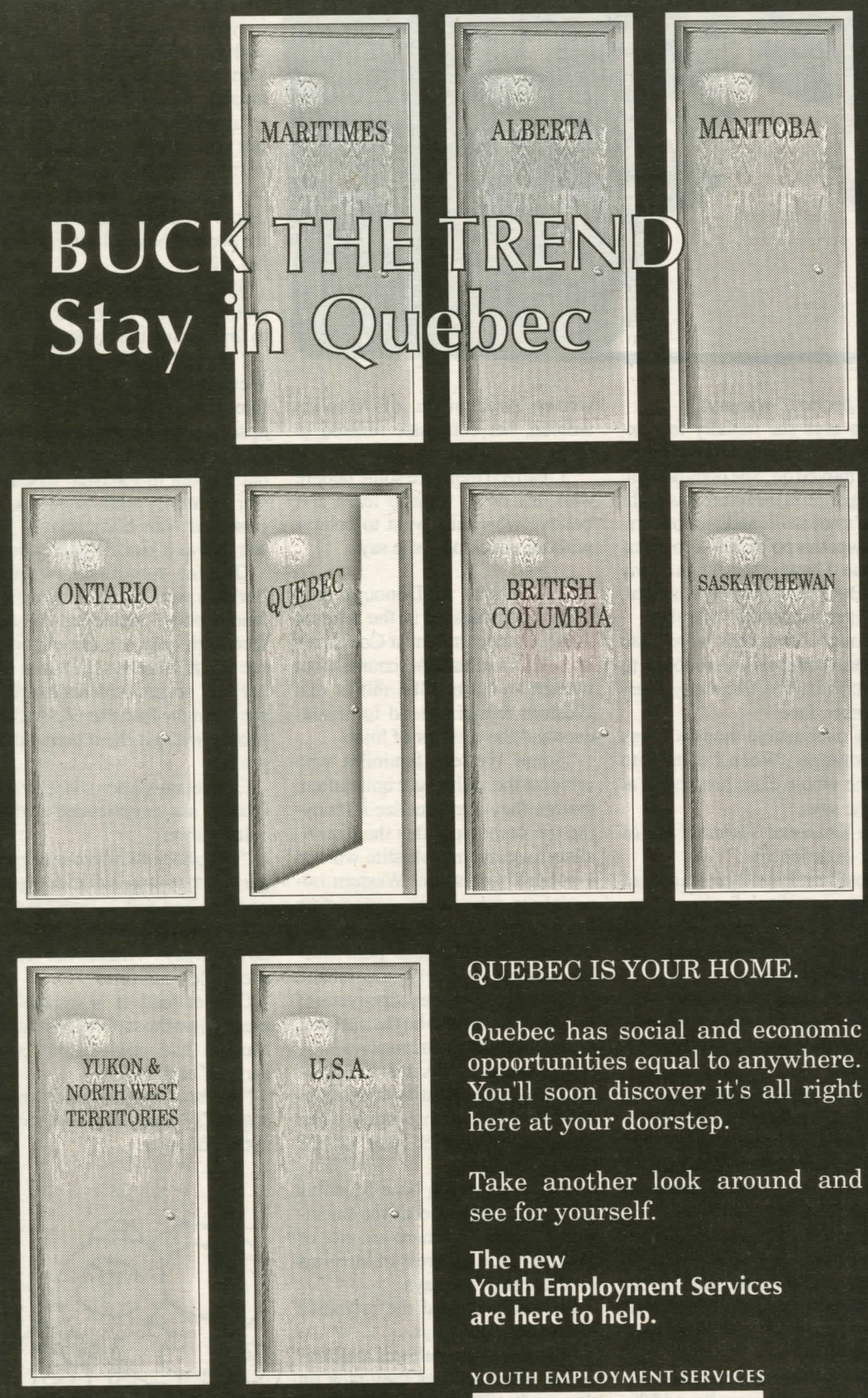

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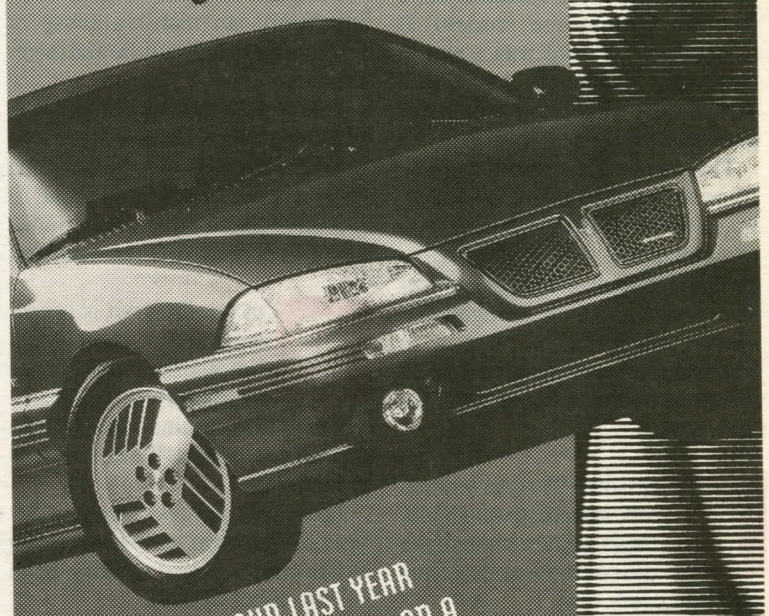

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GM

i am a feminist. (what an empowering statement!)

by Georgina Souter

i am a feminist.

For the last two years, ever since i came back to school, i've been working on defining myself as a feminist. Before that, i wondered, where do i belong? i felt excluded from the feminist community. i didn't feel included in a women's studies course or at the women's centre.

Even though i am white, heterosexual and hold decidely middle-class values, i felt my experiences, my voice was silenced. Nobody ever came out and told me as much, it was something i perceived and felt was true. i grew up in a small town out West where feminism is very seldom acknowledged. When it is, it is almost always viewed as negative. Thankfully, i had very good role models. Aunts, grandmothers and mothers who along with raising children also worked on and made decisions about the farm.

It is interesting that a recent survey conducted in Quebec revealed that 85 per cent of women supported equality, but only 23 per cent were prepared to call themselves feminists.

So, why is this? Why, even though most of us agree with feminist priniciples, are we not willing to call ourselves feminists? To find an answer, i considered a few prevalent assumptions about feminism.

1) We are all the same: we come from academic backgrounds and have a white, middle-class voice. While some of this is true, i am learning to discover that i need to include all women in my landscape of feminism. The feminist voice needs to be explored beyond Ms. magazine and Gloria Steinham.

2) Feminists are brainwashed: we can't think for ourselves. Here's a quote i actually heard, "Don't let them 'women' get a hook into you." I hate it when people think i'm incapable of making a decision for myself.

3) Feminists have no sense of humour. If you still believe that assumption, rent **Wisecracks**, a film produced by the National Film Board. I watched it with an audience of women who were hysterical with laughter half-way into the film.

So much for the assumptions. Now, for the definitions of a feminist. What kind of feminist am i? There is the traditional feminist or 'club' feminist, like Steinhem and the voice in Ms. magazine.which is exclusive to the white, middle-class experience. To me, this type is too much like the exclusive men's clubs. This is a little tamer than i want to be right now.

Then there are the conservative feminists. They include organizations like National Action Committee on the Status of Women who spend all their time organizing surveys while they ignore or postpone the clearly needed action. This tendency to toe the party line is definitely not me, not now.

Institutionalized feminism, the kind taught in most women's studies programs, also seems to be somewhat exclusive. I only took one such course at Concordia but throughout i found my experiences and those of my family were left out. The text focused on an urban population and the classes were dominated by a few select voices.

I am left with the more radical forms of feminism. They range from WAC and the Guerrilla Girls to more loosely defined groups. On being radical, i am on my own terms. When i feel comfortable, i speak up. It's only recently that i've been able to stand up and say i disagree with the views of others. For me, this is very radical. i no longer let my voice be silenced.

For me, feminism is about honesty. I want to be honest not only to myself but to my community. The more we are willing to call ourselves feminists, the more society will be able to understand what a diverse group we are.

Feminism is about setting an example, a personal example. It is for the female children in my community, my family that i call myself a feminist. For me, this is important. I hope to provide them with a mostly positive and human role model.

i feel we need to include children and men in the movement. We need to teach everyone how to respect themselves. The movement needs diversity, openness and tolerance. i am looking for a cooperative society. i try to keep an open mind and i try to speak out.

Yes, i am a feminist. What an empowering statement. Yes, i am a feminist.

international women's week LISTINGS

Tuesday, March 8

All Day ~ Female Frequencies, 17 hours of programming by and about women on Radio McGill, CKUT 90.3 FM

10:00 am ~ Concordia Women's Centre open-house all women welcome until 7:00 pm 2020 Mackay,basement

10:30 am ~ African-Canadian singer Faith Nolan will perform her jazz, funk, blues and reggae repertoire at Vanier's new auditorium, 821 St-Croix Boulevard.

12:00 pm ~ Feminist Video Festival featuring *Our Marilyn; Forbidden Love: The Unashamed Stories of Lesbian Lives; Long Time Coming; Cori: A Struggle for Life; Safe Sex Slut; Living with AIDS: Doctors, Liars and AIDS Activists Say No to Cosmo.* McGill Student Union Building, 3480 McTavish, Rm. 310

12:00 pm ~ The MFA Workshop Series presents Shawna Dempsey and Lorri Millan. Workshop open to all interested students. Register by phoning Annie Martin, 843-7069.

12:00 pm~ Women's Self-Defense Demonstration sponsored by Concordia Status of Women. Information table all day. Hall Lobby.

4:00 pm ~ "The Good-natured Feminist: Ecofeminism and the Quest for Politics," a talk by Catriona Sandilands. Simone de Beauvoir Lounge, 2170 Bishop

6:00 pm ~ Safer Sex and Related Issues for Women, a women-only discussion group. 1205 Dr. Penfield, Rm. S1/4

9:45 pm ~ "Women in Theatre" featuring Rima Banerji performing Odissa classical dance and Pat Dillon storytelling. Proceeds donated to The Native Women's Shelter, Player's Theatre, 3480 McTavish

Wednesday, March 9

11:30 pm ~Palestinian Women's Day with food, live bands, Debkeh dancing, embrodiery display, info on women's movements in Palestine, 3480 McTavish, Rm. 302

12:30 pm~ "Jewish Women's Unique Perspective", Ama Poupko, Hillel Campus Centre, 3460 Stanley, Info:845-9171

6:00 pm ~ "How Do I Sound?" Audio series on gender, race and sexuality. CKUT 90.3 FM

7:30 pm ~Poet, professor and award-winning short story writer Rozena Maart examines issues of identity, popular culture, post-colonialism and the politics of domination. Palmer Howard Theatre, McIntyre Medical Building, McGill

8:00 pm ~ An evening of song, discussion and coffee with performing artist, Fitzraven Sky (The Goddess is a Shopping Bag Lady). Pay what you can. Proceeds to Auberge Shalom. Hillel Campus Centre, 3460 Stanley

9:45 pm ~ Caught in the Act and In the Vanity Mirror, new dance/performance art dealing with gender, power, alienation, intimacy and magic, Tickets $3 for members of Player's Theatre and $7 for non-members, proceeds to Native Women's Shelter, Player's Theatre, 3480 McTavish, 3rd floor

Thursday, March 10

6:30 pm ~ Feminist Video Festival featuring: *Khush; A Place of Rage; The Complete Works of Sadie Benning; If Every Girl had a Diary; Me and Rubyfruit; Living Inside; New Year; A placed Called Lovely; Welcome to Normal; Jollies; Coffee Colored Children.* 3480 McTavish, Rm. 310

8:00pm ~ "A Night of Women in Music." 7141 Sherbrooke West. Info: 848-4718

9:00 pm ~ "How Do I Sound?" Audio series on issues of gender, race and sexuality on CKUT 90.3FM

Friday, March 11

8:00 pm ~ACOUSTICA, a bilingual music festival for new Canadian female singer/songwriters, featuring Mo Field, Veda Hille, Jalouzi, Tracy Riley, Trace Sitter, Priya Thomas and comedians Elvira Kurt and Jeanie Riddle. Jailhouse Rock Café, 30 Mont-Royal West. Admission: $10. A portion of the proceeds will be donated to the Centre for Women and AIDS

Saturday, March 12

6:00 pm ~"Women Without Frontiers:" women's stories from Guatemala, Haiti, India, Iran, Kurdistan, Philippines, Quebec. Photo exhibition, videos, artistic performances, food, drinks, music, special children's corner with balloons and face-painting. Lajeunesse Community Centre, 7378 Lajeunesse (Metro Jean Talon). Info: 858-5472

8:00 pm ~Dance celebraating International Women's Week hosted by the McGill Women's Union and Shakti Women of Colour Collective, featuring Faith Nolan. Tickets $4. Info: 398-6823. All Welcome

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Navigating the Patriarchal Hierarchy

CANADIAN WOMEN IN RELIGION

by Jennifer Ditchburn

photo by Wynne Kelng

Jennifer Tobenstein has been through a grueling few months of essays, evaluations and interviews.

She's got five more years of school after graduating from Concordia but she's not studying to be a doctor, or a lawyer, or pursuing a PhD. Tobenstein will be walking through the doors of the Jewish Theological Seminary in New York City next fall, in the hopes of becoming a rabbi.

Photo by Justin Rochefort

Concordia student Jennifer Tobenstein

She found out two weeks ago about her conditional acceptance into the rabbinical seminary of the Conservative synagogue, which like the Reform and Reconstructionist synagogues permits female ordinations. There are no seminaries in Canada which train women to become Conservative or Reform synagogue rabbis.

Tobenstein joins Canadian nuns, women ministers in the Anglican and United churches, and countless others with vocational pursuits that are struggling against religions characterized for centuries by male-dominated hierarchies.

A Different Judaic Perspective

Like most Montreal Jews, Tobenstein was brought up in the Orthodox synagogue, decidedly more traditional than the Conservative.

Tobenstein first discovered the Conservative synagogue while living in a Kibbutz in Israel during the summer of 1991, and was immediately attracted to it.

"My observance of Judaism came when I was presented with the chance to be equally counted. It was an empowering religious experience," Tobenstein said.

Over the next couple of years she became increasingly religious, drawn back into a religion she had drifted from after high school. But becoming a woman rabbi isn't an everyday occurance. Today, there are only four women Reform rabbis and a handful of Conservative rabbis practicing in Canada. To become a rabbi in the Orthodox synagogue, a woman would have to follow Streisand's example in "Yentl" and pass for a man.

But Tobenstein doesn't want to be defined by her gender.

"You hear people say 'Oh, a *woman* rabbi'—but I don't want to be a "woman rabbi," I just want to be *rabbi*," Tobenstein said. "I hope to further Judaism, and for me that includes equality for Jewish women and recognition of the role of Jewish women in history, but it's not my only purpose."

Her decision wasn't without its repercussions on the home front. She said her parents were taken aback when she adopted Conservative synagogue practices that were traditionally reserved for Orthodox Jewish males.

Tobenstein attended services in which men and women were not segregated, and began wearing the Tallit, a prayer shawl that for centuries was only draped on the shoulders of male worshippers.

"When I started that it surprised them, but I've always been pretty strong headed," she said. "They're happy for me now, although it's not quite what they had in mind."

Pioneers in the Anglican Ministry

Aloha Smith, 51, is familiar with people not understanding her vocation. Not far from where Tobenstein lives, Smith leads the congregation at St. Barnabus' Anglican Church with her husband Robert. She is one of 345 women ministers in Canada today, who make up only ten per cent of the Anglican ministry.

"A lot of people said that as a clergy wife I was in competition with my husband, or that I didn't have anything better to do. I think the whole issue of gender complementarity is being overlooked.," she said.

Last month was somewhat of a watershed for Anglican women: the first Canadian woman bishop, Victoria Matthews, was ordained in Toronto, and the Church of England opened its doors for female ordinations in the UK.

Smith was raised a Presbyterian in the U.S., playing music at church services during her adolescence. Although her faith persisted throughout her 20s, as she pursued a masters degree in historical musicology at UCLA, Smith did not feel she was prepared for a life in the church because she hadn't heard the proverbial "call."

"Women have no right to be ordained, but then neither do men. It has nothing to do with rights," Smith said. "It's a vocation—it literally means a calling. I remember saying in the beginning that I had to do this because there was so much to do, but that's not a reason."

Smith left an unsuccessful marriage behind her in California, and wed Robert Smith, an Anglican minister in New Jersey. Being a woman, and a divorced one at that, Smithe believed ordination was a lost cause. She began a second masters degree in education in New Jersey, but abandoned it when Robert was asked to lead the congregation at St. Barnabus' Church in Pierrefonds, Quebec. And that's where it all started.

"Women have no right to be ordained, but then neither do men. It has nothing to do with rights," says one Anglican minister. "It's a vocation—it literally means a calling.

Smith entered the seminary through McGill, "testing her vocation" by studying Greek and pursuing another masters degree, this time in theological studies.

Finally, in 1987, 11 years after the first Anglican woman was ordained in Canada, and after studying for much longer than her male counterparts, Smith was ordained through the Montreal Diocesan Theological College.

"When I was first ordained they sent me to the South Shore to be a chaplain in the schools, with the idea that they'd never be able to place me," Smith said.

Smith also rejected criticism from close friends and family who said she wouldn't be able to have a family life and be a minister at the same time.

With two daughters, 18 and 25, Smith says she's doing just fine.

"You could be a saint, and do nothing wrong, but then you're giving an unrealistic model for your followers to lead. I think the whole point of being Christian is to have things work."

No Room at the Inn, No Room at the Altar

It is precisely this functional view of Christianity that sets Reform church followers (ie. Anglican and United) apart from Roman Catholics, according to Joyce Devaux Kennedy, member of the Catholic Network for Women's Equality (originally Canadian Catholics for Women's Ordination).

Hopes of wearing any robes other than a nun's habit were mere pipe dreams, no matter how capable she was, according to a Catholic feminist.

Kennedy remembers wanting to be an altar server as a child, and diligently memorizing all the gestures and Latin responses to prepare for the job. But she soon realized that any hopes of wearing any robes other than a nun's habit were mere pipe dreams, no matter how capable she was.

She says the Church is so adamant about ordaining women because of the mysticism that surrounds the sacrament.

"The foundation myth of the Judaeo-Christian tradition is that God is male, and to change it you'd have to rethink the whole thing," Kennedy said. "It's easier to get ordained in the Reform churches because they don't have the same sense of what mysticism means."

According to Canon law, any baptized man over the age of 25 is eligible for the priesthood. Kennedy says this means if a psychopath was accidentally ordained he could be barred from the ministry, but would always be considered a priest. But if a woman was mistakenly ordained, "it's like it doesn't take, God wouldn't listen."

"I'm of such an inferior order that I belong with the cats and dogs," Kennedy quipped.

According to the Canadian Conference of Catholic Bishops, there are 28,580 women in Canada who have devoted their lives to the faith, but only 11,286 priests. Although Catholic women run parishes, participate in most of the social welfare activities and care for the disadvantaged of the diocese, they are rarely paid as much as priests (if at all), and are not permitted to perform any of the sacraments. When a woman speaks to the congregation her words are not considered a homily, but a "reflection".

Kennedy says opening ordination to women is the first step to redressing inequities in the Catholic Church's.

In the 80's she obtained her masters in Divinity studies, thinking times were going to change. She

continued on page 22

Toppling patriarchy—ecofeminism and the quest for change

When Laura Kennedy menstruates, she uses reusable cotton pads. Instead of chlorine-bleached tampons or sanitary napkins she places washable cotton strips into a durable maxi-pad frame velcroed to her underwear. Kennedy said she chose this method to treat her body naturally and protect the environment from noxious chemicals. Although she does not call herself one, many would label her an ecofeminist.

by Carol McQueen

In theoretical terms, ecofeminism examines the inter-relationship between the oppression of women and the domination of nature. It challenges the male-centred societal structures that perpetuate environmental destruction and female subservience.

Patriarchy traditionally casts women and nature in the same submissive mold. Passive and usable, women could be subjugated and controlled. Ecofeminism topples these assumptions.

In practical terms, however, ecofeminism wears various masks. Some women, through a critique of gender relations, pressure for a non-patriarchal societal infrastructure that is less damaging to the environment. Some advocate global change, supporting demilitarization and sustainable development. Others lobby the government for legislation ensuring ecologically friendly hygiene products.

When white means dirty

Kennedy, a New Brunswick teacher, used the reusable pads since last summer, and is an avid reader on the whitewash issue. She explains a group of women started the campaign in England when they discovered that the process of making diapers and feminine hygiene products white poured chlorine toxins into the environment.

"We've been culturized to believe that white equals some kind of purity, goodness, cleanliness. It is exactly the opposite. The toxins used to make all this stuff white go into the water supply and pollute the earth," she said.

Besides the reusable cotton pads, women can also use the "Keeper," a funnel-shaped cup which collects blood, and reportedly lasts 10 years. Others opt for natural, washable sea sponges.

Kennedy clearly sees the link between gender-taught roles and human treatment of the environment.

"Women are made to believe that menstruation is something dirty. Menstruation is taboo—it is spoken about in shrouded terms and is discreet and hidden," she said.

"But what is the big secret here? Bodily fluids are very natural, not awful secretions we must hide," she said.

Julie Daub, a member of Concordia's anti-whitewash group RAVEN (Realizing A Free Environment Now), is lobbying the university to include unbleached tampons in bathroom dispensers, and condemns male-controlled companies such as Proctor and Gamble.

"These companies make a lot of money from women. They don't care if they destroy the earth. They want profit and money," she said.

Confronting capitalism

Daub also blames the capitalist system for manufacturing so many disposable products. It is an economic infrastructure designed by men but adhered to by women.

"We're so used to buying such products. It's a convenience," she said.

But it's a convenience that will harm women in the long run. Breast cancer, for instance, has been linked to chlorine ingestion.

Catriona Sandilands, a professor at York University and member of the Women and Environments Education and Development Foundation (WEED), stresses the importance of realizing that women are just as integrated into the capitalist, exploitative society as men.

In fact, on an economic level, women suffer most from environmental degradation, particularly in developing countries.

"Women are more adversely impacted than men when it comes to the destruction of arable land. They are the ones who gather fuel and water. Their woakload is increased when environmental degradation occurs," Sandilands said.

Women are also responsible for the majority of household purchases, buying 80 percent of all day-to-day goods, including sanitary products and diapers. This statistic can translate into power where the environment is concerned. That's why campaigns such as "stop the whitewash" are so important, says Sandilands.

From Love Canal to ecofeminism

According to Sandilands, women's environmental awareness traditionally grew out of their concern for their family's well-being.

Sandilands points to the case of New York State's Love Canal, a secret toxic waste dump site which made children sick in the 1970s. Lois Gibbs transformed her worries as a mother into environmental activism and feminism, demanding explanation and compensation from the state.

"Lois Gibbs is a very dramatic example of why ecofeminism is necessary," said Sandilands. "It provides a conceptual framework in which to struggle."

Sandilands sees a definite link between the way men traditionally treated women and the way society treats the environment. Gender relations permeate all of society's activities, especially where the earth is involved. Ecofeminism provides the tools to critique sexism, capitalism and environmental exploitation.

"The basic premise of ecofeminism is that you cannot change our relations to the environment without changing all relations present in society," Sandilands said.

For Sandilands, ecofeminism demands grassroots empowerment, the democratization of environmental decision-making and the alteration of power structures in society.

Women for a Just and Healthy Planet, a non-profit environmental group in Toronto, adopts such a comprehensive approach. Set up just prior to the Rio Summit in 1991, its main purpose is to activate the Women's Action Agenda 21, a global protocol for environmental change.

The group encourages women to take a leading role in environmental protection by monitoring the environmental policies of governments and businesses, by protecting biodiversity and by criticizing the investment activities of large corporations and banks.

Dorothy Golin Rosenberg, a member of the group since its conception, stresses its multi-purpose approach.

"Our ecological feminist approach is grounded in an ethic which demands that we don't destroy the earth. The group is anti-militarist, pro-peace. In terms of power relations and domination, it critiques patriarchal institutions and structures," she said.

"Women can completely change the way things are. Women for a Just and Healthy Planet looks at the relationship between violence against women, violence against the earth and violence carried out by the military," she added.

Recreating the nurturing female

Along with the empowering involvement, ecofeminism sometimes carries the popularly held notion that women are somehow closer to the environment because they give birth. Sandiland stresses female participation in the capitalist system because she does not women to be typecast as submissive nurturers.

"Who says reproduction is more natural than shitting," said Sandilands.

"The whole idea that one group of beings can be more natural is ideological," she said.

Both men and women are equally responsible for protecting the environment she insists.

Yet, Sandilands does not dismiss alternative forms of spirituality that emphasize women and their link to nature.

"Gaia worship is a form of empowerment, not a victimology," Sandilands said.

Christine Dwane, who practices Wicca, agrees. Her pagan religion is a way to connect with all of the natural world outside herself. From this connection, energy is absorbed into the body.

"What we learn in Wicca is to feel that primal feminine energy, in humans and in all other living things," Dwane said.

"Wicca is a movement to empower womanhood, but it is not just focused on female humans. It focuses on the female in everyone. Men must learn to respect that side in themselves," she added.

Dwane believes that Wicca sanctifies the nurturing side of humanity, increasing people's respect for nature. She agrees that reappropriating the nurturing female image can be difficult as it has been stigmatized in the past as passive and powerless. For a change in society to take place concerning the environment, that female image must be empowered.

"I don't see nurturing as passive. It gives power. All of society rests upon nurturing," said Dwane. "Wicca's goal is to change consciousness through a female consciousness."

Catrional Sandilands will speak on The Good Natured Feminist: Ecofeminism and the Quest for Politics at the Simone de Beauvoir Institute, 2170 Bishop, today at 4 pm..

AGENDA

The Agenda is a free service to publicize Concordia-related events. Space priority is given to non-profit and student groups. Drop off your info at our office, room H-649 in the Hall building, or mail it, indicating AGENDA on the envelope.

GENERAL - cont'd from page 2

Montreal Alliance of Aspiring Midwives (MAAM) welcomes enthusiastic people for group study and political action. Info: Liz, 933-1631.

Coming Out Support Group - Questioning your sexual orientation? Mutual support in a warm & friendly atmosphere. Women: Thursdays, 7 pm. Men: Wednesdays, 7 pm. MI-02 (basement), 2130 Bishop. Info: 848-7414 or 848-2859.

Multi-Faith Dialogue - Brown bag discussions designed to promote understanding between members of different religious faiths. Wednesdays at noon, T-305 (the Graduate Students' Lounge).

Services for Disabled Students: Volunteers are needed to help us deliver many of the services our students use, such as readers, tutors, and assistants. Info: H-580, 848-3525, or AD 130, 848-3536.

Ham Radio meetings: personal two-way radio,television, computers, radio BBS, satellites, shortwave, electronic projects,emergency communications. Meetings every Tuesday, 7 pm, in H-644-1. Info: 848-7474 and leave a message.

The Hellenic Students Association invites you to find out about Greece, its culture & its history. Drop by H-608-1 or call 848-3529.

Concordia Irish Society meets every Thursday at 8 pm. Come for coffee and enjoy yourself. Office also open through the week during certain hours. 2020 MacKay, Rm 103. Info: 848-7411.

Bienvenidos Todos! Anyone interested in becoming a member of the Latin American Students Organization should contact Roberto, 848-3532, 333-1947. Hasta Pronto.

Volunteers Needed! Parenthèse is a unique playgroup for immigrant moms and their children and is looking for volunteers. Tues. or Thurs. 1-4:30 pm. Info: Cyndy, 934-0354, ext. 354.

We Are a Group of Pak-Canadian students trying to form a club for Pakistani students. If you would like to help call, Adil, 287-0774.

Tel-Aide is a 24-hour telephone listening service and crisis line seeking volunteers who are empathetic and non-judgemental. Training is provided. Info: 935-1105.

Concordia Association for Undergraduate Students of English (CAUSE) meets every Wednesday at 5 pm, 2020 MacKay, P-103.

The Indian Students' Association invites you to become a member. Trips and other social events are planned. Info: 848-3533.

The Sociology and Anthropology Students Association needs students to help organize events. Info: Chuck Walsh, 522-6692.

Counselling Workshops/Groups—Sign up now for groups on: coping with loss and grieving; understanding your family; assertiveness training; building positive relationships; personal empowerment and career & educational planning. For more information call Counselling & Development, 848-3545/3555.

Birth Control Workshops: Not sure what method is right for you? Explore your options in a small group setting with a health professional. Choice of dates: March 17 & 31, 12 noon-1:30 pm, 2155 Guy, Room 407. Information: 848-3565/3575.

Hey Cool People! CRSG is looking for volunteers. Drop by H-647.

International Socialist Students' Association meets every Wednesday at 7:30 pm in H-771. There's nothing "left" but us. Information: Deborah, 521-1983, 848-7474.

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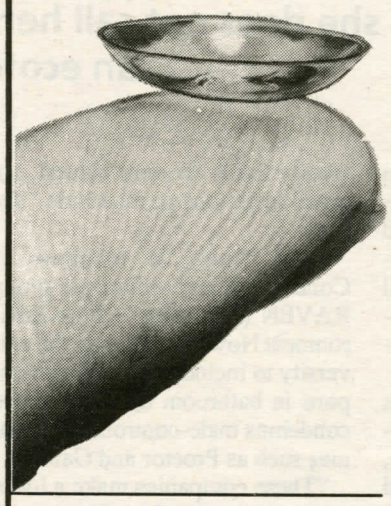

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VOTING INFORMATION

Polls for voting on the referendum questions will be open:

MARCH 8th & MARCH 9th
9:00 a.m. - 8:00 p.m.

The locations of the polling stations are:

SGW	LOY
Hall Bldg. lobby	Campus Center cafeteria
VA Bldg. lobby	Administration Bldg. (CC)
	Bryan Bldg.

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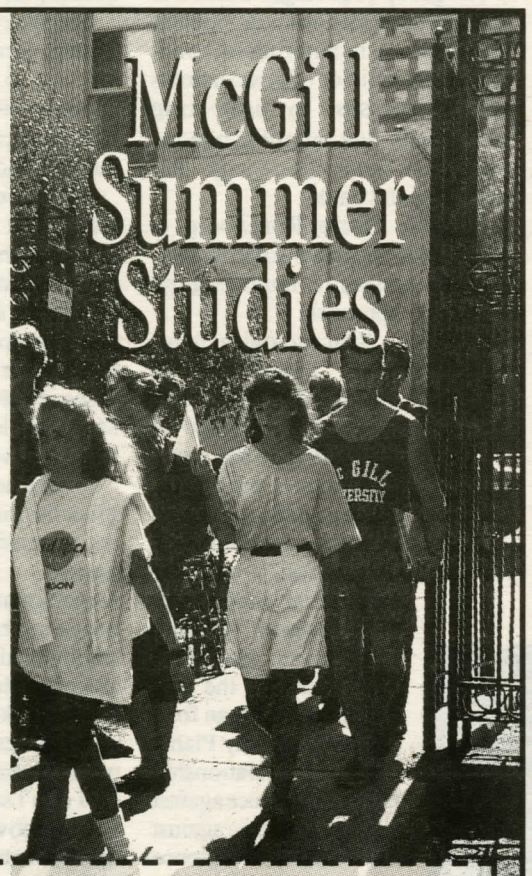

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REFERENDUM QUESTIONS

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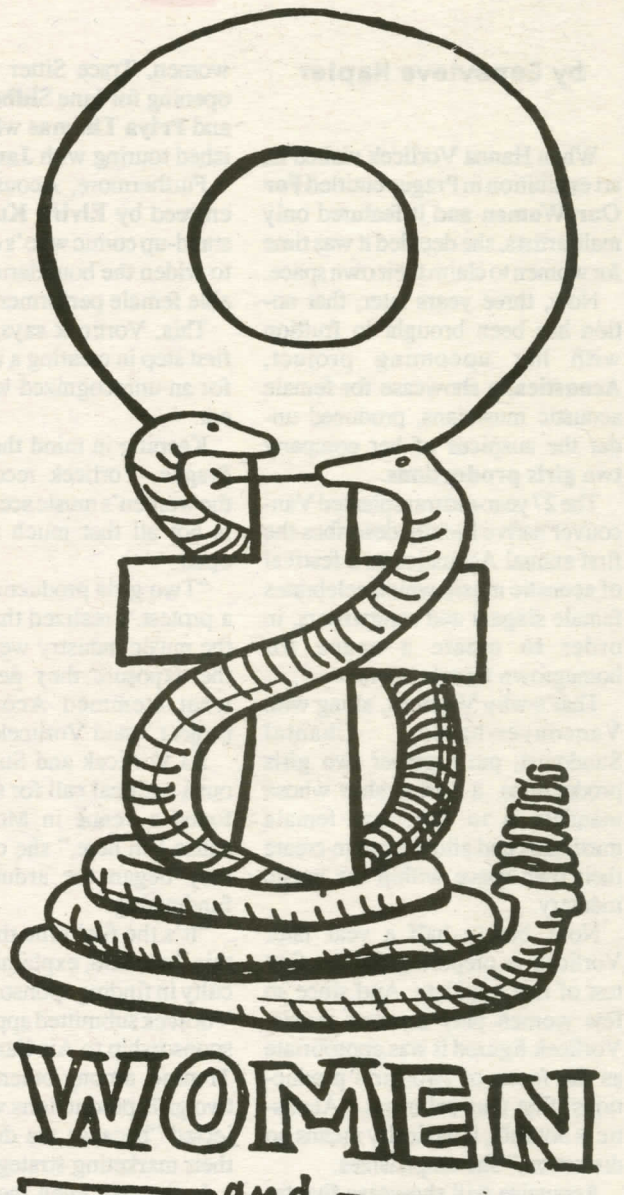
2. **Do you agree that CUSA should cease sponsorship of the Canadian Red Cross blood drive until the Canadian Red Cross changes its donation policies as reflected in its questionnaire with regards to sexual orientation, race, previous countries of habitation, previous places of voyage, or national origins?**

3. **Regards the reform of the CUSA constitution. Full ballot text also featured on this page. Full information package available at the debates, CUSA offices, and polling stations.**

VOTING DATES:
March 8 - 9, 1994, 9:00 a.m. - 8:00 p.m.

"Quit fooling yourselves, girls, you can get AIDS"

by Michelle Tracy



"There are an estimated 1,300 Québec women who have been infected by HIV, 1,000 in the Montréal area alone. World-wide it is estimated that 500, 000 women are infected yearly. In Québec that number is estimated at 100 to 500 per year. I leave it to you to draw your own conclusions."

—Dr. Danièle Longpré of the Quebec Chapter of Family Physicians of Canada.

Women between the ages of 15 and 45, especially female partners of ultravenous drug users, are the fastest growing population to be infected by the AIDS virus. And yet the majority of women are unaware of the dangers of the disease and the ways in which they can protect themselves.

In Montreal, services specifically for women living with HIV/AIDS are scarce, and social workers and health workers are just beginning to speak about the problem. David Ore, Programe Development Coordinator of the Centre for AIDS Services Montréal (Women) (CASMW) says the dynamic of women living with HIV/AIDS is different than that for men.

"Women are going through now what men went through 10-12 years ago," Ore says, "And the gay community already had a collective. Women do not".

In Montreal, women can face many economic, social and cultural oppressions. Tremendous isolation and feelings of guilt, especially around sexual practices or IV drug use, prevent women from getting tested or getting information that might be helpful to them. It is also difficult for women to take power in their own sex lives and initiate safer-sex practices.

In the Dark About AIDS

Kathryn Roston, executive director of CASMW, says one of the reasons for the higher incidence of HIV/AIDS among women in Quebec in proportion to the rest of Canada is the strong influence of the Catholic Church, which, although not so prevalent now, still exists as a kind of moral hangover.

"It is the shame that this extra ideology brings along with it that makes it difficult for women to admit that they may be at risk", Roston said.

The government aggravates the problem for women through cuts in social and health services which leave women stranded without access to information and adequate professional help, thus making women more vulnerable to HIV infection.

The medical establishment is also guilty of the ignorance surrounding women with HIV/AIDS. The Red Cross questionnaire for potential blood donors does not, for instance, include women's symptoms in the list of possible symptoms for AIDS, and most doctors are slow to connect women's symptoms with the disease.

Women tend to suffer from unexplained and increasing tiredness, fever, shaking, chills, soaking night sweats, swollen glands lasting over several weeks, sudden, extreme weight loss, white patches or spots on the tongue or mouth, persistent diarrhea, dry cough, pink or purple flat or raised blotches that don't go away on, or under the skin, inside the mouth, nose, eyelids, or anus, and persistent incurable yeast infections.

Also, research hasn't taken into account other possible variances in women's physiological response to AIDS. Perhaps what is considered a normal T-cell count in a man, for instance, is not that for a woman. Pharmaceutical companies rarely use women in drug testing studies because of "irregularites imposed by menstruation". However, these are the very irregularities that NEED to be taken into account, if medication is to be effective for women.

Furthermore, medical research has focused on pregnant women and sex-trade workers, out of concern for the baby and for the client at risk and not for the women themselves. Although women with HIV have more than a fifty per cent chance of passing on the virus to their child, they need to be granted to right to decide for themselves whether or not to give birth should always remain in their hands. Sex trade workers are insulted by the assumption that they are primary transmitters of the virus, as they have been at the forefront of safe sex practices.

Ignorance and Denial

As Roston says, "Quit fooling yourselves, girls, you can get AIDS". In New York, a hotline counsellor reported the following phonecall:

"What the hell are you people doing over there? Why didn't anyone tell me? Why isn't anyone talking about this? You're killing women, you know! My girlfriend tested positive a year ago, and now I just did. No one told me! No one, not her doctors, no one I spoke to, and now I've got it! How can you sleep at night? Someone should have told me."

There are no "documented" cases of lesbians transmitting HIV through sexual contact because the Centre for Disease Control (CDC) doesn't even recognize lesbians as a category and concludes that "lesbians don't have that much sex anyway". A 1989 pamphlet put out by the Ontario Ministry of Health contends that "There is no evidence of the AIDS virus being passed from one woman to another during sexual contact." This is false information.

Women must learn to protect themselves—using condoms, gloves or dental dams, cleaning needles with a mixture of one-part bleach, 10-parts water, boiling shared sex toys or using them with condoms, and generally ensuring that someone else's body fluids do not come in contact with your bloodstream (don't worry about saliva).

Although some lesbians find it difficult to admit to sleeping with men and to being IV drug users. This sort of denial, combined with a misunderstanding by society in general of what "lesbianism" is, contributes to a silence around high-risk behaviours.

Pushing Through the Education

Some have concluded that shocking women into informing themselves about the disease and learning to protect themselves is an efficient way of breaking the silence around the issue. Emily Paradis, researcher for the Concordia HIV/AIDS Advisory Committee, wanted to name a new course on HIV/AIDS "Sex and Death." The undergraduate course, to be scheduled for the 94/95 academic year is actually called, "HIV/AIDS : Cultural, social and psychological aspects of the pandemic."

Since its founding in 1988, the HIV/AIDS Advisory Committee has been working on developing policy around HIV/AIDS for the university as an educator and an employer. Subcommittees are working on integrating HIV issues, such as those of women living with AIDS, into the curriculum with a lecture series this past year, and the planned course for next year. There is also a committee to deal with creating educational programmes for the staff at Concordia, and a committee to deal with services for people with HIV/AIDS.

"The media has never provided us with an accurate picture of HIV/AIDS," says Paradis. "What the committee is trying to do is to provide a framework within which people can contexualize their fears."

A group of Concordia peer health educators (not to be confused with peer helpers) works at doing educational work in classrooms & at information tables. They aim for specific target groups which include women, gay men, international students and native students.

The committee has also been working to get the Red Cross to change its questionnaire for potential blood donors.

In terms of resources for women in the larger city, there is the Centre for AIDS Services Montréal (Women) (CASMW). CASMW's goals are multifold, as indicated by their "Mission Statement":

"To provide support, education and referrals for women living with HIV/AIDS, their families, and women who believe themselves to be at risk. To provide outreach services, education/prevention of HIV/AIDS and STD's based on the needs of women. We offer these services to empower women to determine the quality of their own lives."

The centre was founded in July 1990, on the initiative of Kathryn Roston. She was responding to a lack of services specifically for women with HIV/AIDS in Montreal—something she researched extensively while awaiting the results of her own blood test. She says that it really pissed her off that, whatever the results of her test, there were no services out there for her to access. So she co-founded the centre.

She wants to see the centre move to a bigger location, offer more & better services, and continue to increase the visibility of the problem of women with HIV/AIDS.

Roston cites the example of the 2-year-old girl with HIV who was recently refused access to a daycare as a situation proper education would have prevented. "If they knew how transmission worked, there wouldn't have been such a panic", Roston contends.

Some further projects of the centre are to develop networks with other psycho-social & medical facilities in order to address the increased incidence of HIV among women, to target employees in the private sector in a pro-active programme of AIDS sensitization and awareness, to provide respite childcare for HIV positive mothers, and, at the request of the Hispanic and Arabic communities, to begin an awareness and prevention program that takes into consideration their unique cultural realities.

The centre also has an initiative to organize a nation-wide walk of solidarity as a means of raising awareness and pushing for social change to benefit women living with HIV/AIDS. As David Ore says, "This is an act of solidarity with women living with HIV/AIDS. They are no longer going to accept neglect".

For more information about CASMW's services, actions and volunteer programe contact : 934-0552.

The HIV/AIDS Advisory Committee is holding the final lecture of its fabulous series Friday, March 11, 7pm, rm H-110. Margaret Sommerville, Director of McGill Medicine Ethics & the Law will be speaking about immigration and the AIDS pandemic.

Homegrown Female Talent

by Genevieve Napier

When Hanna Vorlicek visited an art exhibition in Prague entitled **For Our Women** and it featured only male artists, she decided it was time for women to claim their own space.

Now, three years later, that notion has been brought to fruition with her upcoming project, **Acoustica**, a showcase for female acoustic musicians, produced under the auspices of her company **two girls productions**.

The 27 year-old transplanted Vancouver native lucidly describes the first annual Acoustica as a festival of acoustic music which celebrates female singers and songwriters, in order to create a space for homegrown female talent.

That's why Vorlicek, along with Vancouver-based Chantal Sundquist, put together two girls productions, a partnership whose mandate is to showcase female musicians and allow them to create their own space within the music industry.

Now, barely half a year later Vorlicek is preparing for the first test of that mandate. And since so few women play acoustic music, Vorlicek figured it was appropriate as the focus of two girls productions' first musical event. "Acoustic is not folk, it basically means no distortion," she emphasizes.

Acoustica will showcase five female singers from across Canada, including Calgary's innovative singer/songwriter Mo Field, pianist Veda Hille from Vancouver, plus, from Montreal, Jalouzi, a trio of women, Trace Sitter who will be opening for Jane **Sidberry** shortly, and **Priya Thomas** who's just finished touring with **James**.

Furthermore, Acoustica will be emceed by **Elvira Kurt** a lesbian stand-up comic who's done her part to widen the boundaries of acceptable female performers.

This, Vorlicek says, will be the first step in creating a unique space for an unrecognized wealth of talent.

Keeping in mind the incident in Prague, Vorlicek recognized that the women's music scene in Canada is not all that much more developed.

"Two girls production started as a protest. I realized that women in the music industry weren't getting the exposure they needed, that's what stemmed Acoustica as a project," said Vorlicek.

So Vorlicek and Sundquist sent out a national call for submissions, found a venue in Montreal, "because I'm here," she clarifies, and they began the arduous task of fundraising.

"It's the first time that I've done this," she said, explaining her difficulty in finding sponsors. Although Vorlicek submitted applications for sponsorship to Air Canada and Air Transac, among others, she found two girls productions was often rejected "because we didn't fit into their marketing strategy."

In the end, even though she did get some forms of sponsorship, she wryly admits that for the most part the project was funded "by the Bank of Hanna (Vorlicek)."

While most would consider putting together an event such as Acoustica a feat in itself, Vorlicek is quick to emphasize that two girls production's job doesn't end when the lights go down.

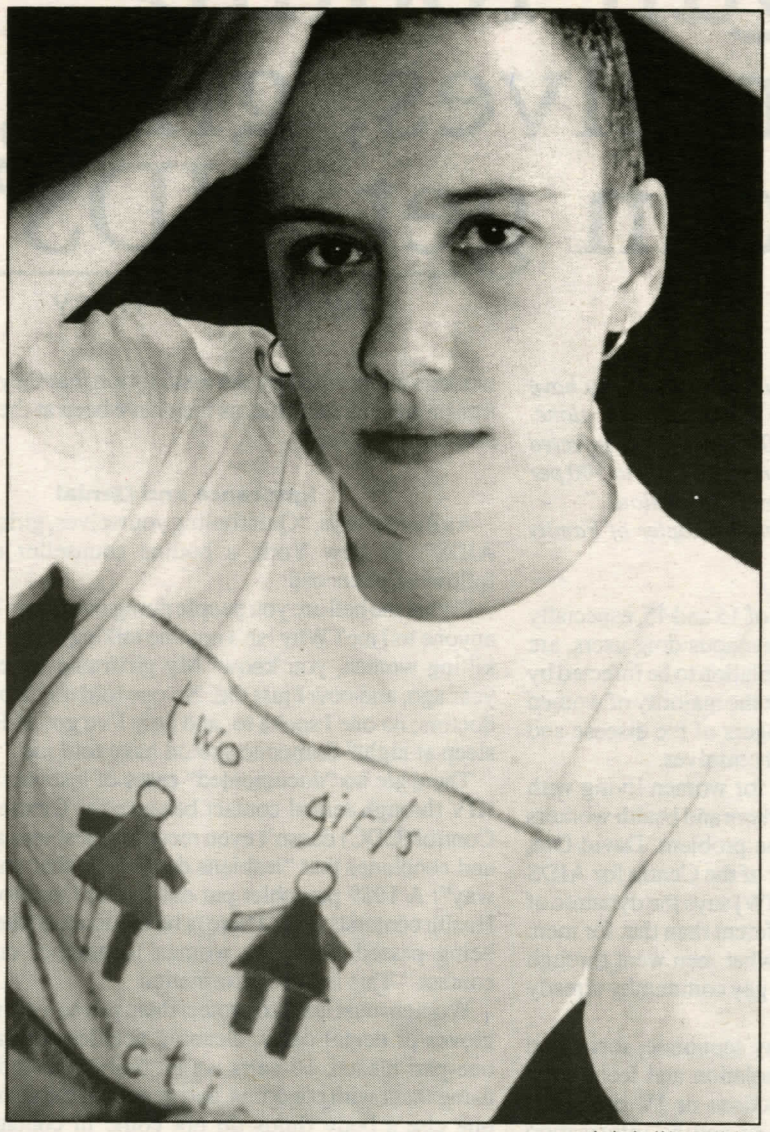


photo by Wynne Keing

The company is also dubbing compilation tapes for sale and for distribution to the media and the music industry, in order to give the artists more exposure.

Also Vorlicek has organized and will host a roundtable discussion between the performers and representatives from the music industry.

The aim, she explains is to allow women to ask questions about the business elements of the music industry, but "above and beyond that it's a place where women can talk about women in the industry and discuss the establishment of a space within the music industry that's more dominant than it is now."

And to this end, Vorlicek says that she and her "right hand" Maija Martin, were particular in choosing amongst 30 odd submissions; taking on women who were lyrically mature as well as talented musicians. "We wanted women with professionalism and a clear objective, someone prepared for the music industry."

While it may seem strict, Vorlicek is no more demanding of the artists she chooses to expose than she is of herself.

And while she may feel the stress of organizing Acoustica and its various facets, Vorlicek says her efforts on behalf of women are not going unrecognized, "Women are calling me simply to thank me for the idea of doing this. I get goose bumps when I think of it. It's such a pay back."

The first annual Acoustica takes place this Friday March 11 at Jailhouse Rock (30 Mt Royal West, c/o St. Laurent). Tickets are $8.00 in advance and $10.00 at the door, part of the proceeds will go the Centre for Women and Aids. For information call 849-3791 or 848-7431.

"Girlcore" or Why I hate k.d. lang

Pure vengeance. That's how I tend to look at being a woman in the hardcore music industry. And with the theme of this issue being women's empowerment, what better way to discuss it than in the form of female punk/thrashcore musicians?

The latest trend in the Montreal music independent hardcore/thrash/punk music industry, as far as "girlcore" bands are concerned, is that women seem to be extremely unwilling to take any stance.

It seems they don't want to be considered different from their male counterparts. They, like many women in different traditional male professions would prefer to undergo a complete vow of silence, looking pretty on stage and signing record deals with the majors then saying anything really important.

Some are even afraid to call themselves "riot grrrls" lest they date themselves too much and set themselves up for being a passing fad. Riot grrrl has become a bad title in the scene.

The roster of women in hard-edged hardcore bands now stands at zero. Nada. If I want to listen to something that'll rassle me up about self-esteem, or body image I'll tend to look towards **Rollins**, **Nine Inch Nails** and some of the so-call "foxcore" bands from the States.

There is no all-female hardcore band in Montreal that deals with women's issues. And it's not like there isn't a market. Bands like **Babes in Toyland**, **L7**, **Hole**, the **Lunachicks**, and even East Bay San Fran's dyke-core band **Tribe 8** would sell moshpits by the hundreds with screaming female and male fans, but there's no equivalent in Montreal, — and I always wonder why.

Women are angry about things too: just look at the demonstrations, the raids at women's bars, and sexual discrimination and prejudice in the media, in the classroom and in the workplace.

The local lack of interest in women's issues in the hard-edged indie world might have something to do with the Montreal *muy* macho hardcore world. After all, it *is* a man's world. You go inside a moshpit and you'll see hundreds of men and boys slamming, but only a handful of women actually dancing in near the stage area. Many are standing around the outside of the dance floor acting as coat racks for their moshing boyfriends. Give me a fucking break. Can it possibly mean that women are afraid to mosh? They don't want to get hurt? Do I have to go to a folk fest to rage and mosh and get my female angst out?

But hey, feminists only sing acoustic love b*allads* and sing about having their periods. That's cool, except feminists like hardcore thrash and punk too. The anger and civil protest and pain behind punk hardcore, thrash and speed is the perfect conductor for women's rage against violence, lesbophobia, phallocentricism and misogyny. You don't have to be a k.d. lang fan to be a feminist. In fact, I hate k.d. lang and I'd never fork over a penny to go see her. Fortunately (for me) there are angry hardcore/thrash female bands out there that don't sound like the **Pixies** or **Shonen Knife**. Unfortunately they're all in New York, L.A. , East Bay San Francisco or Minneapolis and you'd have to pay a good 15 bucks plus taxes to see them if they actually do come here to play.

Anyone who entertains the suggestion that I'm skeptical is more than welcome to tell me that I'm wrong. More than that I *hope* I'm wrong: that would mean that my wishes for the Montreal female musicians aren't pipe dreams after all.

- Anuska Garcia

Women Killing to Stop Abuse

by Stephanie Pajevic

Every hour twenty-three women are battered and every week two women are killed by their abusers.

These grim statistics are brought to life in the recently released, controversial NFB film *When Women Kill*.

Premiered last Tuesday at the National Film Board cinema the film documents three women who killed their abusers.

A sensitive documentary, When Women Kill explores the difficulties battered women experience in dealing with their abusers, as well as examining how the legal system and general society has failed physically abused women.

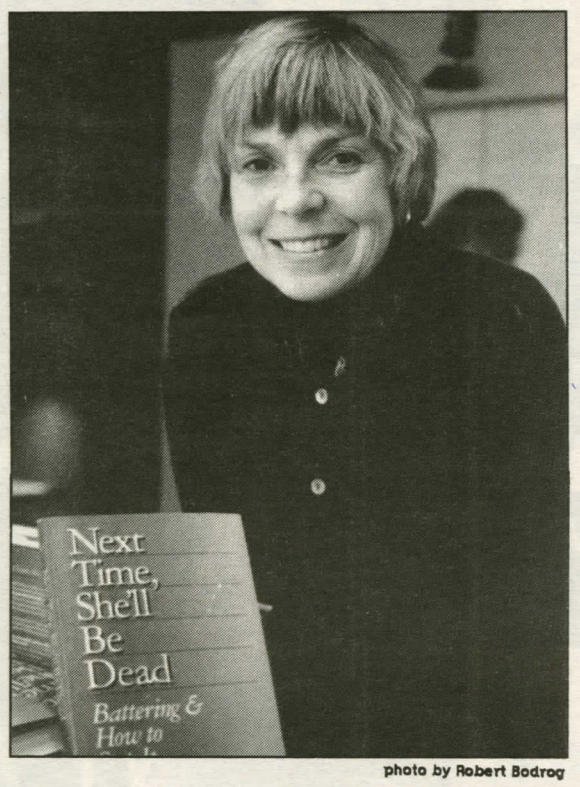


photo by Robert Bodrog

The film hightlights the inability of the justice system to help battered women, in addition to discussing challenges to the legal system to confront the injustices done to battered women. Suggestions included stricter prison sentences in order to deter men from threatening and abusing their partners.

Therapy sessions also come under scrutiny, since most of the men continue their pattern of violence often because, not only do they fail to perceive that they have a problem, but they don't see anything wrong with their behaviour. In fact they often see it as their right to abuse women.

After last week's premier, a five-member panel consisting of the film's director **Barbara Doran**, defence attorney Sylvie Schirm, crown attorney Lorie Whitesman, author of *When Women Kill* **Ann Jones**, and defence attorney Richard Shadeley, engaged in a discussion with the audience.

The panel aimed to delve deeper into the themes and topics brought up by the film. Shadely who has defended many men who physically abuse their partners, for instance, rejected jail sentences as a solution to the problem.

"Money has to be directed into programs, arresting them isn't the answer," he said. As other social ills, he feels this problem should be combated with education and counselling, not prison.

However, When Women Kill author Ann Jones disagreed, stating that counselling batterers is rarely, if ever successful, pointing out that in very few cases do abuser return to a non-violent relationship.

"No men change their behaviour unless they have a very definite incentive to do so," she said. "The missing piece is for the justice system to follow through with the sentence."

By way of example the film's director Barbara Doran pointed out that one of the men shown at a therapy session, in the movie, tried to kill his partner after three months of therapy. Furthermore, it seems the counselling services often fail to keep in touch with the men they counsel.

The discussion touched a raw nerve, but many participated in the debate, some relating their own stories.

When Women Kill is not an easy film to ignore, its effects are pronounced as it portrays some of society's most pervasive and systematic abuses and prejudices.

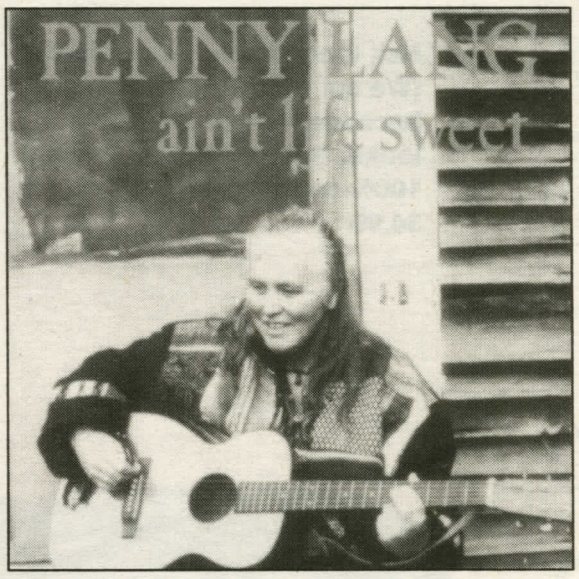
SPINS SPINS SPINS SPINS

Penny Lang
ain't life sweet
Fleming

by Kathleen McKeown

Folk-singer **Penny Lang** hasn't been heard from in a few years but *ain't life sweet*, her comeback effort, proves she hasn't lost her touch.

Lang is a woman who has found herself, knows her role in society and wants to show her listerners they can do the same.



Ain't life sweet is a tribute to self-empowerment and self-realization. It's a warning not to buy into the yuppie dream of owning the biggest house on the block, two cars and a cellular phone and an exhortation to find the real priorities of life.

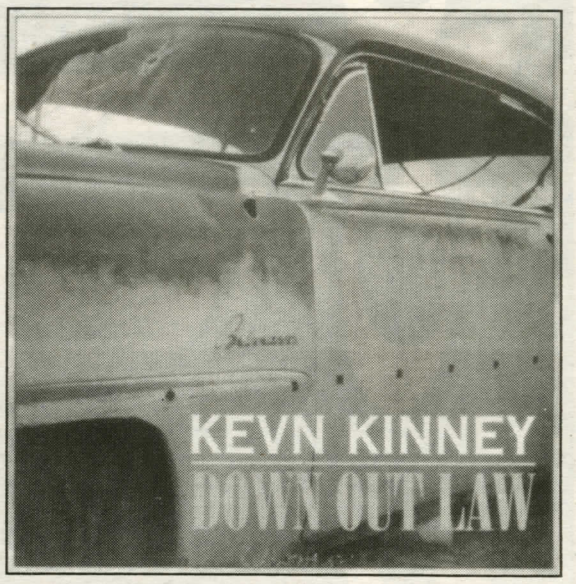
Lang's melodic voice, gentle acoustic guitar and from-the-heart lyrics combine to make this CD inspirational for anyone who doesn't fit into socially dictated roles.

Spanish Moss tells the listener to "...live everyway that you want..." to explore all avenues and basically stand-up for your own sense of self. *The Laundromat Song* suggests you "Take your mind to the laundromat and start all over clean... when your mind is clean no one can con you."

Ain't life sweet also touches on alcoholism and its destructiveness, with a sense of humor. In *Firewater* Lang sings "...if margueritas were health food your body would never let you down..."

All in all ain't life sweet is an easy-listening, make-you-think, make-you-tap-your-feet album well worth a listen.

Kevn Kinney
Down and Out Law
Mammoth Records



If I were high, I would swear Kevn Kinney's raw and raspy vocal chords were a dreamy mix of **Arlo Guthrie** and an early **Neil Young** in 60s overdrive. But I'm not stoned and it's three decades later.

Kinney's CD *Down and Out Law*, recorded in Tennessee, is a collection of mostly acoustic campfire-type tunes that drip with southern grease and bluesy undertones. (Could it have been Memphis? Ask Elvis)

The title track *Down and Out Law* is the kind you pop into the tape deck on a cross-country road trip. "I've got the wind at my back/I've got God speed/ He's got movin' on with southern ease" etc. The rollicking tempo and Kinney's drippy voice and intimate sound quality also fuses with fireside warmth.

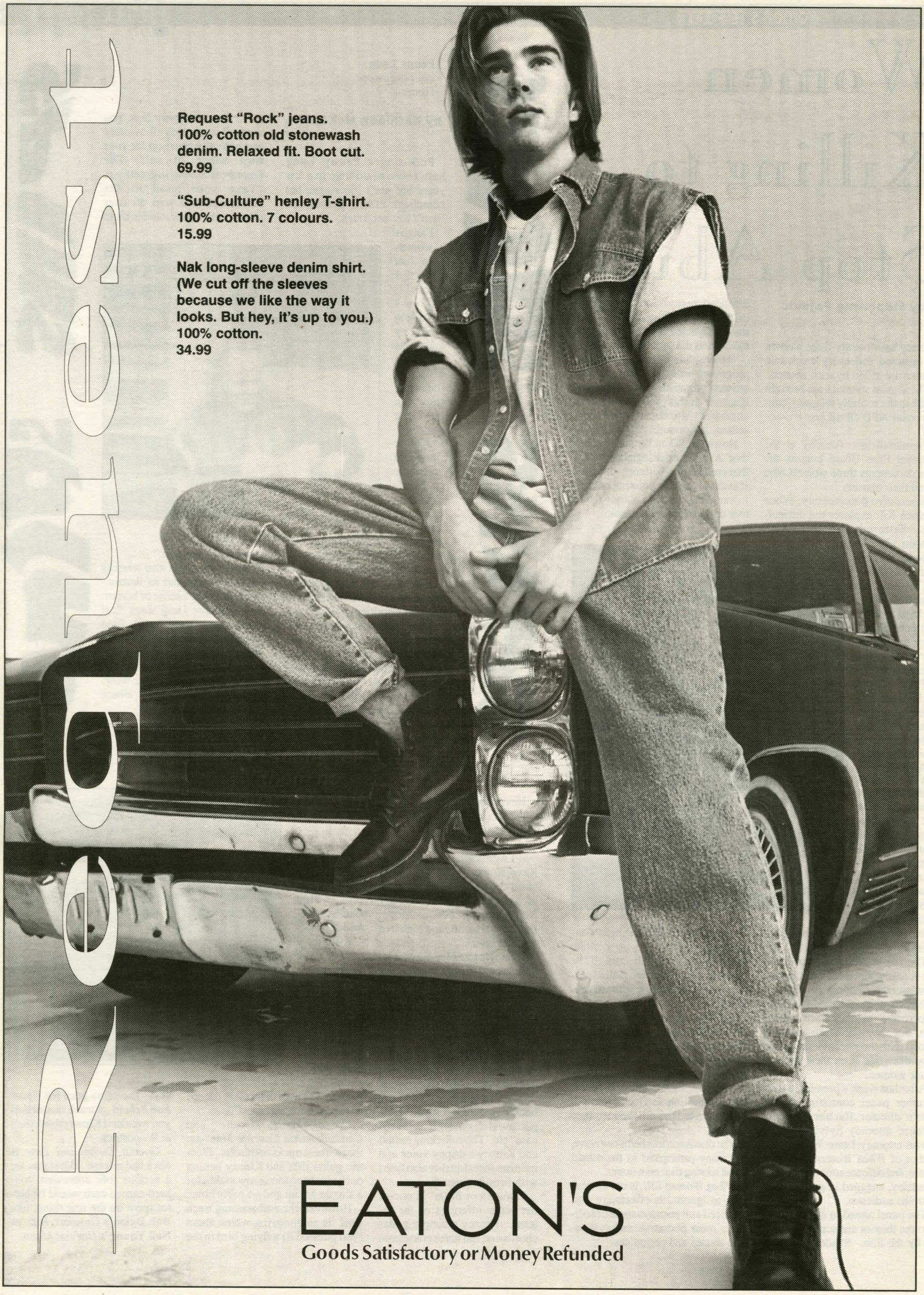
Midwestern Blues is one of the better offerings of the release. Kinney's simple guitar chords and sad notes possess an emotional pull that pay homage to the **Indigo Girl's** *Trailblazer*.

Kinney takes a break from travelling, Blues and hard-times tunes with the toe-tapping *Shindig with the Lord*. It begins with a philosophical Kinney: "Beware of prophets dressed up as gas station attendants."

Eye of the Hurrricane and *Chatttahoochie Coochie Man* are the two best tracks of the disc. Electric guitar rifts and Kinney belting out lyrics to no tomorrow makes for a simple get up and go party tune.

However, the embarassing track *Bird* is an annoying whine about (you guessed it) a flying bird in the sky. The same goes for *Never Far Behind*, a track that makes you wonder if Kinney thinks he's at Woodstock.

Overall, *Down and Law* is not a bad release. But if you are a serious folk enthusiast your hard-earned cash would be better spent on the real thing, like **Bob Dylan's** *Greatest Hits* or **Neil Young's** *Harvest Moon*.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LITERACY LIONS— teaching the ABCs of feminism

by Eugenia Xenos

When up to 95 percent of literacy workers are women, when virtually no one has studied who literacy workers are, or what work they perform, when this type of work is underpaid and undervalued, when woman learners are often mothers who had to drop out of school to care for their children — the connection between feminism and literacy is self-evident.

"One of the reasons why marginalized people stay marginalized is because of education. Many marginalized people tend to not have access to the services and other institutions that the rest of the population does, and so literacy becomes very much a feminist issue," says Helen Thundercloud, a Winnipeg cross-cultural consultant and a founding member of the Feminist Literacy Workers' Network (FLWN).

"We, as feminists, know that one of our problems has been our own marginalization."

FLWN was born at a 1992 conference on feminism and literacy in Vancouver. The conference brought together 80 women involved in adult literacy from across Canada who wanted to talk about issues . Learners, tutors, administrators and researchers attended.

A national voice for women's literacy

The network's goals include being a national voice for women's literacy and promoting feminist analysis through non-sexist and non-racist resource material, language and imagery. It also aims to improve working conditions of FLWN members, support woman learners, promote feminist literacy research on topics such as women's ways of learning, violence against women, and feminism across cultures and classes, and look into forming a union. FLWN is a bilingual network.

"Many women feel silenced in literacy programs when they suggest program changes or attempt to put woman-positive programs and events into place. They are often afraid to identify themselves as feminists, and experience negative feedback from colleagues, administrators, students and volunteers," says a FLWN informed booklet.

Mary Breen, who works with the anglophone FLWN out of Toronto, says there is a reason why the women explicitly chose to use the often-loaded word "feminist" in the title of the new network.

"We are feminists because a lot of us who are doing literacy work of one kind or another see the connection between literacy issues and other issues — and so does feminism."

Breen explains: "A lot of the issues that feminism has addressed over the years, like women's isolation, women in poverty, and access to education are the same things that we have to deal with every day in literacy work. Trying to train women to be literate can't be done without first addressing all those other issues. It can't be done in isolation."

She says there was much debate over whether to use the word, and many women worried that it would alienate people. However, they decided that "feminist" best represented who they were and what they were trying to do.

"But we're not just interested in how we can apply feminist practice, and certainly not about how we can make converts. A big part of what we're doing is trying to support each other as feminist literacy workers." So far, there are about 120 women on the network.

Interestingly, a recent study showed that in Quebec, 85 percent of women said they supported women's equality and what are essentially feminist goals, but only 23 percent were prepared to call themselves feminists.

The feminist dimension in literacy

Hélène Blais, the FLWN francophone representative in Montreal, says the difference between a feminist literacy worker and the "average" literacy worker is that "there is a consciousness about problems that are particular to women. When you have that feminist dimension, it makes you take different action than if you were in a milieu where there was not a distinction made for helping women."

Although Blais is a literacy worker, she is not working as one right now because she cannot afford to be a volunteer. She has children to support and needs a paying job.

"The tragedy is that women don't get paid (or paid well) for their work," says Thundercloud. "This relates to power issues. We find it's usually white males who are in power, and they're not especially interested in the fact that there are a lot of marginalized people and women for whom literacy is a real problem."

Literacy workers have never been studied as a group, says Betty-Ann Lloyd, a researcher in adult literacy in Halifax. "But experience tells us that literacy workers are primarily women from frontline caretaking kinds of jobs. In programs that tend to be unionized or are run through school boards, there are a higher proportion of men (about 25 percent) than in community-based, volunteer programs (about 5 percent)."

Lloyd says most people under 45 have basic literacy skills, unless they are disabled. "Women usually leave school to take care of their kids, and so they have some basic skills. But if they change jobs, or do something different, they can go from being 'literate' to 'illiterate' overnight, and may need to upgrade their skills."

Government statistics show that 25 to 40 percent of women want some form of academic upgrading, Lloyd adds.

Peggy Holt, a literacy worker at the New Brunswick Community College in Fredericton, addresses the fact that some people say just as many men need literacy upgrading.

Like woman, like family

"In my experience, it is women who haven't had an opportunity to have literacy. And even when the numbers of men and women in literacy classes are almost equal, men tend to be mostly single and young and don't seem to need the same support systems women do."

Holt did her thesis on why do not become functionally literate. "I realized that when women dropped out, it also meant their children lost an opportunity for a new life. If you can get one woman out (to a literacy centre), you can also get a whole family."

For Holt, it was also a "personal thing. I am a 'survivor,' and feel a need to help other women get their education because I want them to survive also."

She develops a lot of her own materials to make them pertinent to learners' experiences, and is applying to be one of 15 women who will work on a book about literacy practices and exercises for students, organized by the Canadian Council on Learning Opportunities for Women (CCLOW).

Aisla Thomson from the CCLOW says that women wanted the conference and the network because "women are feeling very isolated in their work. There were no umbrella organizations that represented literacy workers where there could be a dialogue and exchange about issues of importance to women. It was almost like going back to the early consciousness-raising that happened in the late 60s."

Assessing literacy conferences

But some people question whether conferences are the best way to reach out to women who need academic upgrading.

In *From Margin to Center,* American feminist author bell hooks writes: "If, in a single year, women stopped spending thousands of dollars to organize conferences that are attended by only a select group of individuals, the goal of that year could be mass outreach in every state, with the intention of taking feminism out of the university and into the streets and houses of this society."

There is an element of truth in this statement, Thundercloud says.

"When we look at people who go to conferences, it ain't people who we are trying to 'educate.' Those people stay at home, living their lives, while others of a different status go to study the problem.

"And I can speak from the perspective of being an Aboriginal. Indian Affairs has been running our lives for more than 100 years. They get together and say, 'This is the problem with our Native people, and these are the measures we will take to make it better.' And so it can go with literacy workers."

Still, Thundercloud says it is important to have literacy conferences.

"The exchange of ideas is important. But we also have to find other ways of getting together so that literacy workers don't come back and say, 'This is what we learned, and this is what we will do to you.'"

Breen says, though, that "sometimes we just want to talk to each other, for starters."

She says most women at the conference in 1992 found it empowering, and a second one is being planned for this year, to be held as early as June, possibly in Montreal.

"We did it [organized the conference] in a very feminist, circular, non-linear way. We had no speakers, no experts, or facilitators even, for much of it. We just had talking circles around different questions," she said.

Currently, there are six "Wandering Notebooks" circulating around the country. The idea is to provide a forum for women involved in literacy to share their thoughts, experiences and stories about the issue, to be published later.

FLWN is hoping to organize a second conference in the next few months, possibly in Montreal.

For more information, contact Mary Breen at (416) 604-7726, or leave a message for Hélène Blais at the YWCA Literacy Centre at 866-9941, ext. 278.

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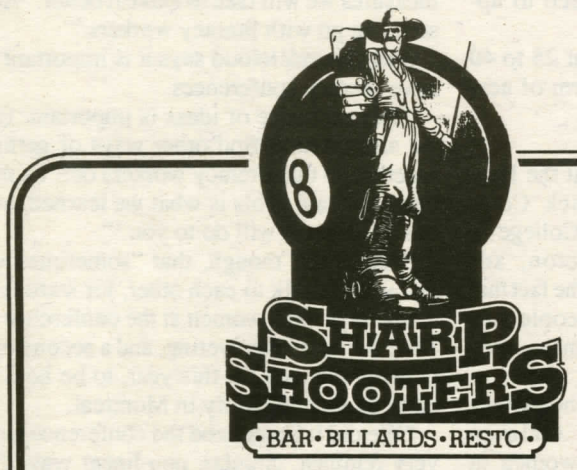

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- what is a graduate programme?
- where will graduate studies lead me?
- what types of graduate programmes are there?
- what kind of programmes does Concordia offer?
- research as a career?

Also in attendance and available for questions will be Brian Counihan, Dean of Students (Graduate Student Life), Stephanie Manuel, Director of Admissions (Application & Admissions) and Patricia Verret, Awards Officer (Fellowships & Awards).

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Missing Persons, Persistent memories

by Sarah Bowles

There are those of us who subscribe to the persistent misery of existence as a continuous deadening blow of monotony, a quiet stretch of unending fears and accumulated hurt. Somewhere, insight is supposed to be our saviour.

Carole Giangrande's **Missing Persons** , a collection of short stories, intimately explores the desperation and purpose of people fighting their own pent-up insecurities. Although her constant use of first person narrative can come across as a self-indulgent avoidance of the rigour of true fantasy that is expected from writers, it does cause one to wonder why it is that the prejudice of third person writing is deemed to be the skill of a truly artistic writer. After all, Hemingway wrote using 'I', then went back and scratched it out, writing in 'he'.

Depending on the mood one is in upon reading, Giangrande can come across as overly confessional, exorcising her personal demons through the ease of using 'I', and merely covering her exaggerated take on her own life with a sham pseudonym, then calling it a story.

In certain respects, that is probably true. She writes of situations and people that cannot be distant from her own experience. A New York expatriate, she has made her home in Toronto for many years and so writes of the city and rural Ontario.

Beirut Garden deals with a couple who have lost their farm and venture to Toronto to face reality with altered aspirations. They stumble upon a Lebanese restaurant in Cabbagetown, the owner of which is advertising for gardeners in exchange for a furnished room. Both the restauranteur and the couple have had their histories and their former expectations erased for them, both by circumstance. The Lebanese restauranteur, Joe is haunted by war and turns off the television at the sight of death out of respect for the dead. Marie, the former farmer's wife, is haunted by her strange affinity for Joe and their mutual affection for land and its connection to family. There are dreams and ghosts and memory, as Giangrande would put it, "a star is on fire, burning in the grass."

What History Teaches is a frightening exploration of a child's determination to believe everything her parents tell her of their past.

She attempts to stave off an emerging mental imbalance, due to her father's insistence that she learn how to sharpshoot accurately and the constant reminder from her mother that she tortured a rabbit to death when she was ten. Dealing with the concealed and fabricated pasts of her parents poses a significant problem.

The narrative is interspersed with dreams and childhood memories and the importance of her tie to her parent's explanations of life.

"Her birth lies within the story they tell, as if the story itself were her mother. What would it mean for her sanity if they were lying?"

Her mother's favourite aphorism hangs over the events of the story, a foreboding prediction: "'Let me recite what history teaches," said Gertrude Stein. "History teaches.'"

Giangrande has assembled a stark, honest cross-section of the desperation present in so many lives. From a woman who cannot let go a friend who manipulated her into not speaking and eventually left her, to miniature portraits of a determined newsman surrounded by tape and a beloved daughter, a saviour.

In **Missing Persons** one can find the quiet wisdom of anonymous lives.

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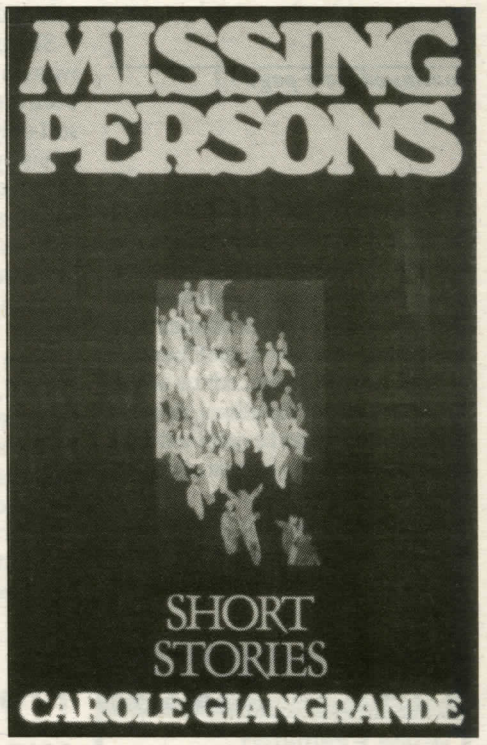


Liberation

There are dead men who haunt my dreams. Who taunt
my words, my life, my self-esteem and so
I sit and wait for news. Alone, so low,
And this is how my life must go. I want.
They haunt my dreams and haunt my dreams. They tease.
I scream and weep and curse and pray, a way
must find, must take, must live this life; they say,
My dreams are not, will not, be my disease.

Must not forget I am so strong. Womyn;
I own my words, my dreams, my life, my fate,
And they will not, can not, ever own my soul.
There are dead men who haunt my dreams. They sin!
They wish to win, to own my hate. Too late!
I own my self; I won; I am now whole.

Georgina Souter

He looked at me
I was a sculpture
He listened to me
I was music
He inhaled me
I was fresh air
He caressed me
I was velvet
He drank from me
I was a goblet
He loved me I was one night
He sees me I am an eyesore
He hears me I am nails on a blackboard
He smells me I am pollution
He touches me I am styrofoam
He chews me I am steel wool
He fucked me
Fuck him
I am a goddess

Jenn Goodwin

Condolences

before I came to University
I was in love with a boy, who
I convinced myself was the physical embodiment
of the character of Stephen Dedalus
in my bible of James Joyce's 'A Portrait of the Artist as a Young Man'

Failing to fit in with the dull-witted
mud people at my highschool
I would wander away from class,
nestle myself between slabs of a ruined train bridge
admiring dead fish in the water
or pick idly along the river past the sewage treatment plant,
justifying my rabid sexual fantasies
as a catalyst for aesthetic enlightenment

alternately conceited and nervously timid
I hid my mental fervor behind an emotionless pallor,
earning the nickname from one boy of
"the Virgin Mary"

I recall at the age of six
I crept down into the unfinished concrete block basement
after surreptitiously observing an illicit
soap opera scene
and stealthily slipped a domino
vertically between my labia majora
and the cotton crotch of my underwear

I am slowly beginning to smile.

Sarah Bowles

Literary Events...

Tuesday, March 8, 5:30pm
Dawson College at 3040 Sherbrooke St. W. presents Eric Ormsby as part of the 1993-94 International Poets Series. Ormsby will be reading from his work in Room 4C. 1 and admission is free.

Wednesday, March 9, 7:30pm
Patricia Renée Ewing will be reading at Double Hook Book Shop, 1235A Greene Ave. from her poetry collection **The Ultimate Garden.** Admission is free. Information: 932-5093.

Monday, March 14, 8:00pm
Hiroshi Suzuki of Waseda University, Tokyo, speaks on W.B. Yeats at as part of Concordia University's Irish Lecture Series. The event will take place in Room 769. Information: 848-2435.

Thursday, March 17, 12:00pm
Allen Ginsberg speaks at Concordia! The event will take place in Room H110 and admission is $2.

Thurday, March 17, 8:00pm
Literature Live at the Yellow Door Coffee House presents Peter Kom, Jim Olwell and Nancy Lyon. The Yellow Door is at 3625 Aylmer St. and admission is $2. Information: 398-6243.

Wednesday, March 23, 7:15pm
P. Scott Lawrence will read from his work at the Dollard des Ormeaux Library, 12001 de Salaberry Blvd.

Tuesday, March 29, 8:30pm
Beatrice Culleton will read from her works at Concordia in Room H535-2.

Women in religion

continued from page 13

was wrong.

"I wanted to focus on ordination because it was the weak spot of the Church. Women could do everything else and not be ordained but there would still be fundamentally something wrong with the Church."

But Carolyn Sharp, editor of the Jesuit magazine Relations, doesn't believe women can be ordained until the entire Catholic system of priesthood is rehauled.

"I go back and forth between ordaining women and ordaining no one. The struggle to have women ordained has brought to light how the hierarchy is problematic," Sharp said. "Those who are very active in looking for ordination are also looking for the transformation of the priesthood."

Sharp points out that even though women in the United Church have been ordained since the 1930s, they still only represent a fraction of the ministry, and are often relegated to school chaplaincy jobs or the smaller parishes.

"You can't just ordain women into a patriarchal church. You have to change it or risk marginalizing them."

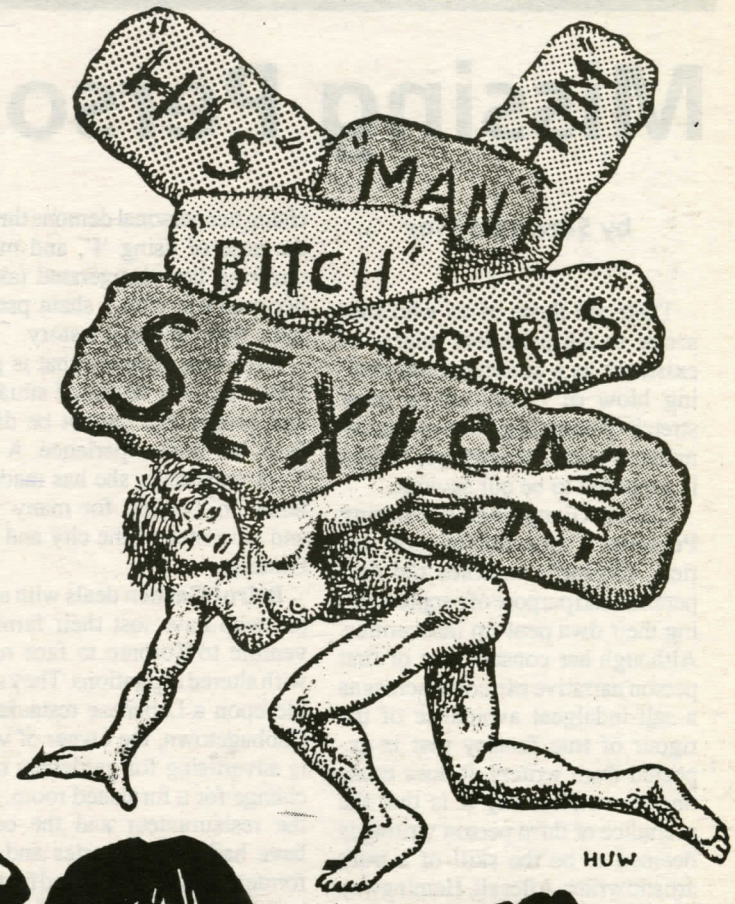
Ellen Bulger, treasurer for the CNWE, calls Jesus the first radical feminist, since it is written in the bible that he respected women in a way that was foreign to society at the time.

In scripture, Jesus spoke at length to Martha, during the raising of Lazarus, and also to the Samaritan woman at the well. If taken literally, apostle means the one who is sent out. Mary Magdalene was "sent out" by Jesus to tell the 12 disciples that he had risen from the dead.

"If we just ordained women and left it there the world would remain misogynistically biased by canon law. Women are not considered a whole person," Bulger said. "...We believe that our creator wants us to be adult Christians and that each one of us is given an inner ability to judge for ourselves."

So why do Catholic women bother? Kennedy says when she gets tired of being close to the male domination of the Church she pays a visit to her friends in the Reform Churches, for a breath of fresh air. But depite the Church's deep problems, Kennedy doesn't want to compromise her religion for her feminism, or vice versa.

"This is my family, this is where I truly feel at home," she said.



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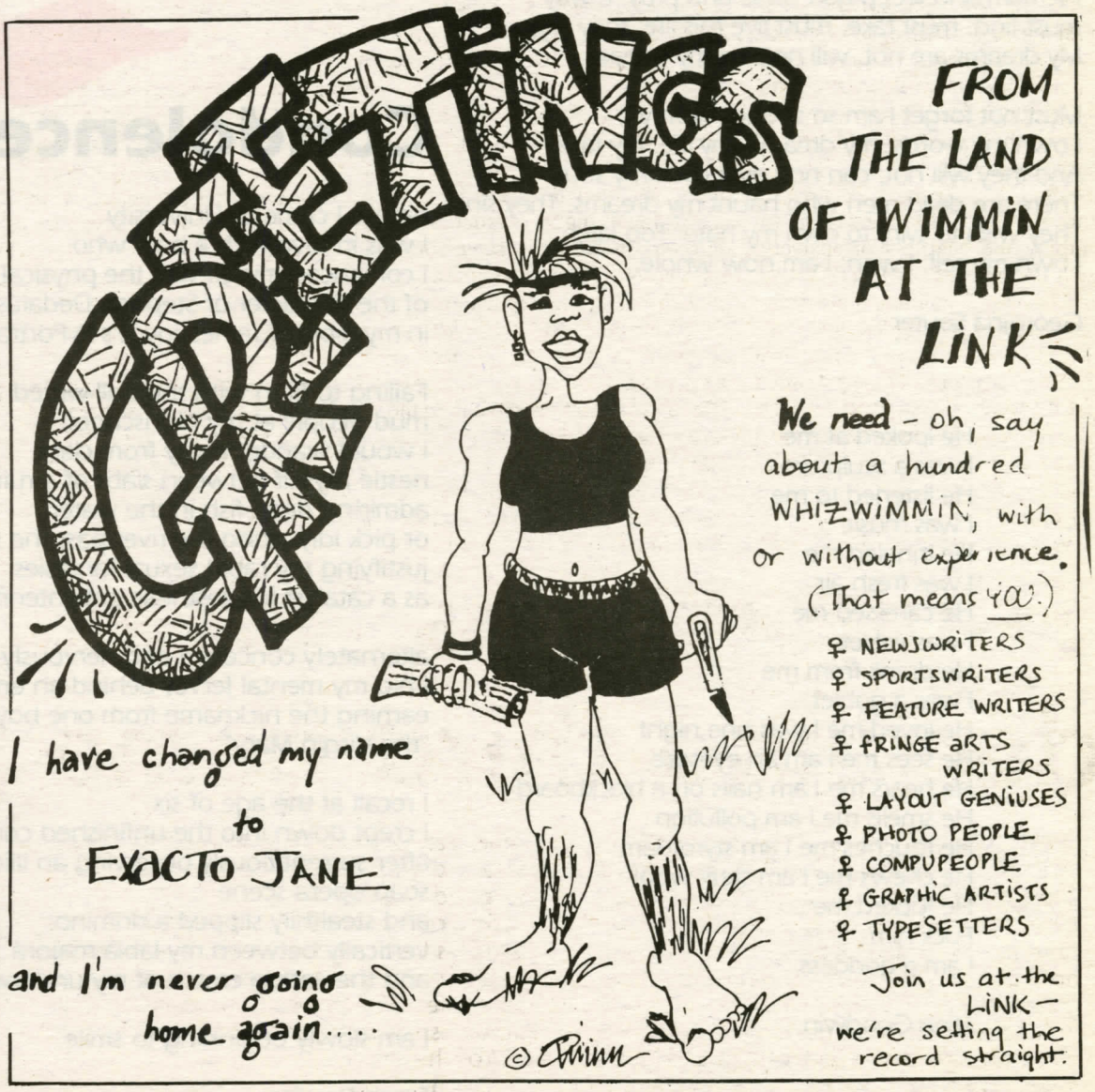
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Join us at the LINK — we're setting the record straight.
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Women's b-ball team: 1993-94 champs

Marie-Chantal Côté

After a very unstable season, the women's basketball team has made it to the top. They have won the Quebec University Basketball Championship, defeating the McGill Martlets 55-45, in an emotional final game, Saturday night, at the Sir Arthur Currie gym.

The Stingers, who are now on their way to Calgary where they will represent Quebec in the national championship, next weekend, started the playoffs with a key 61-50 victory over the Laval Rouge et Or, last Thursday.

"We knew as soon as we beat Laval that we were going to Calgary. We talked before and we said 'we need a lot of heart to win, a lot of hard work' and that's all we came out to do," said guard Tanya Guitman, who is playing her last season at Concordia.

The Stingers started the game with a strong offence, and kept the same rhythm through most of the game. With only five minutes in the game, the Stingers, who were displaying their talent on both ends of the court, had a 13-7 lead. Through the half, Concordia was able to convert many turnovers, and to outplay the Martlets offensively with the help of Patricia Demers, who scored 9 points , and of Isabelle Bernier who added 8. At half time, the Stingers were still ahead 29-25. "We (are better at playing a full 40 minutes) than any other team in our conference because we have better players," said coach Mike Hickey who was named coach of the year.

In the second half, McGill, who was playing without the league's best scorer, Vicky Tessier, played with a lot more energy and focus. With 14 minutes left in the game, the Martlets managed to tie the score 35-35.

Less than a minute later, rookie of the year Eva Samore had what could have been a very costly foul on a three-pointer shot from McGill, which resulted in McGill's first and only lead of the game, with a score of 36-41.

"At the 15 minutes mark of the second half, we had some problems and we got right back on track. We didn't panic, where in the past years we might have panicked," said Mike Hickey.

A few minutes later, the Stingers regained the lead and kept it throughout the remainder of the game. McGill, who scored 15 field goals, attempting 55, was definitely outscored by the more driven Stingers who practiced good defensive plays in the last minutes of the game.

"That was the end of it. With that dry spell. We were up by 5 and then Concordia went on a 17 to 2 run. We just couldn't put the ball in the hoop," said McGill's head coach Chris Hunter.

Forward Eva Samore led the scoring with 14 points and 6 rebounds, while McGill's best was guard Josée Deloretto with 14 points, also and 4 rebounds.

The Stingers will represent Quebec at the nationals for the first time since 1985.

Men Stingers: best b-ball team in Canada

Last week, the men Stingers officially terminated their regular season and finished first nationally, as McMaster and Alberta went down respectively from first and second position.

At the same time, numerous Concordia players were recognized for their work on the team.

Guard Robert Ferguson, who is playing his last season, was named the Quebec University Basketball league most valuable player, while forward Maxime Bouchard has been named the QUBL rookie of the year. In addition, Stingers head coach John Dore has been named the QUBL coach of the year.

Ferguson, Bouchard and forward Emerson Thomas have been named on the league's first all-star team. Forward Gaetan Prosper and centre Frederic Arsenault were named on the league's second all-star team.

The team is preparing for its first final game against McGill at the Loyola gym, on Tuesday, March 7th, at 7:00 p.m.

Wrestling team wraps up season

by Danny Chan

Concordia's wrestling team finished their 1993-94 season at the CIAU championships at Brock University last February 26. Concordia finished ninth among 17 teams at the nationals after all four wrestlers won their respective weight classes at the AUAA regionals two weeks earlier. Assistant coach Richard Schwartz was encouraged by the team's standing and looks for improvements next year.

"I think next year we could place in the top three," said Schwartz.

Jason Della Rocca (82-kg class) won the bronze medal at the nationals in St. Catherines after finishing first at the Feb. 12 regionals. Della Rocca also finished first at the University of Western Ontario Invitational , first at the University of New Brunswick Open, and third at the Montreal Open.

"I think he did very well for a first-year wrestler. It's a good start to what could be a few good years," said Schwartz.

Barry Poplaw (90 kg) finished fifth at the nationals after his first-place finish at the regionals. Poplaw also came in fourth at the Montreal Open last January 8th. The biology major is graduating this year.

David Wilson (90-plus kg) was sixth at the nationals after winning his weight class at the regionals. The second-year Wilson took first at the University of New Brunswick Open and the New York Athletic Club tournament.

Newcomer **Anthony Carelli** joined the team last January and finished fifth in the 76-kg weight class at the Brock nationals. Carelli also attended the national training centre for judo and Schwartz anticipates great things for him.

"He should get a medal in the CIAU nationals," coach Schwartz said.

Brent Beauparlant (82 kg) did not compete at the regionals or at the nationals. He finished first at the Montreal Open, first at the Queen's University Invitational, first at the McMaster Invitational, and second at the NYAC tourney. The Commonwealth Games in Victoria this August or the senior world championships in Istanbul are on his agenda for the summer.

"He's high on the national level," Schwartz said of the former Brock University wrestler.

Robbie Prasad (82 kg) has been out of action recently due to an injury, but took the silver at the McMaster Invitational.

"Next year for Concordia no problem—Robbie will be CIAU champion next season," said Schwartz.

Wilson, Beauparlant, Prasad, and Poplaw will be competing in the provincial senior championships in Hudson and in senior nationals in Guelph on May 6. Della Rocca and Carelli will compete in the provincial esquires (under 20) in Hudson and in the national esquires in Moncton in March. The wrestlers will also compete in tournaments in the United States and in France over the summer.

Joining the team for next year are **Jordan Dimitrov** (90 kg) and **Frank Der** (90-plus kg), both from Vanier College. Dimitrov won the bronze at the esquires while Der competed at the world junior championships.

"Those two should do very well next year. I have high expectations for next year," said Schwartz.

Stingers' loss forces deciding third game

The Stingers women's hockey team's 1-0 loss to the St. Laurent Patriotes has forced a third and deciding game in the Women's University Hockey League finals. St. Laurent, the defending league champions, are only the second team to beat Concordia this year.

"We seem to hold back offensively. It's not like our team to do that," said Stingers head coach Les Lawton. "(The Patriotes') game plan worked They wanted to keep it close and that's what happened, and they got good goaltending."

Concordia outshot St. Laurent 24-5, but Patriotes goalie Liane Mayer managed to keep her team in the game. The only goal came when Ginette Deschênes and Christine Dupuis assisted on Caroline Proulx's goal at 4:57 of the third.

—Danny Chan

Correction

In the Tuesday March 1st issue, we mistakenly wrote in "Basketball men end season undefeated" that Concordia defeated Bishop's 76-19, in their November game. They actually defeated them 86-78. The *Link* regrets the error.

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MARCH 14, 1994

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